

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXVII.

May, 1902

No. 5

The Progress of the Kingdom

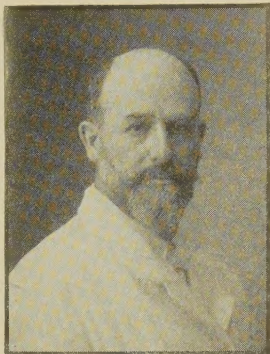
Missionary Bishops for Porto Rico, Honolulu and Salina **T**HE House of Bishops met in Cincinnati, April 16th, for the election of three missionary bishops. It

would be difficult to conceive of any feeling other than that of enthusiastic satisfaction over the selections made. For Porto Rico the choice fell upon the Rev. James H. Van Buren, rector of St. John's parish, San Juan, Porto Rico; for Honolulu upon the Rev. Henry B. Restarick, rector of St. Paul's Church, San Diego, California, and for Salina upon the Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia. All of these gentlemen in their several ways have shown a pronounced missionary spirit.

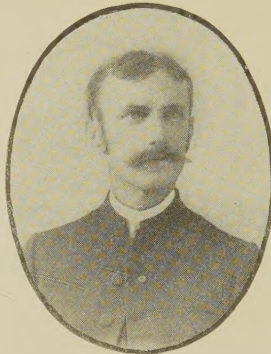
The Bishop-elect of Porto Rico **W**HEN, in the winter of 1900, the Board of Managers seemed to have great difficulty in finding just the right man to send to Porto Rico, the Rev. James H. Van Buren, then rector of the important parish of St. Stephen's, Lynn, Mass., volunteered for the service, under the conviction, as he expressed it, "that the honor of the American Church

is at stake in this matter." In February, 1901, Mr. Van Buren reached San Juan. The work he has done since then in creating confidence in the small group of discouraged Church people, gathering a vigorous congregation of English-speaking residents and a Porto Rican congregation of much promise, and in putting the mission into touch with the many phases of human need in the island, indicates that he is peculiarly qualified to be the leader of the Church's work in this new district. It seems safe to assume that with the knowledge he has gained of conditions in all parts of the island as the result of his residence in San Juan, and occasional journeys to other points, Mr. Van Buren, if he decides to accept the election, will be able in the near future to form a strong policy of Church extension.

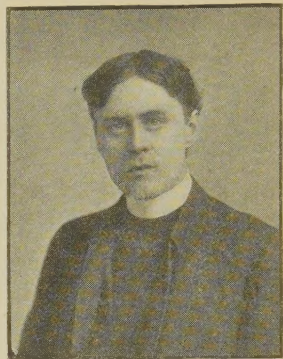
The Bishop-elect of Honolulu **A**BOUT twenty years ago Mr. Restarick entered upon the rectorship of St. Paul's Church, San Diego. At that time St. Paul's was the only church, and he was the only clergyman, in a district considerably larger than the State of Massachusetts. He at once began a policy of systematic extension. First of all he cultivated a willingness on the part



REV. J. H. VAN BUREN,
Bishop-elect of Porto Rico



REV. H. B. RESTARICK,
Bishop-elect of Honolulu



REV. N. S. THOMAS,
Bishop-elect of Salina

of his own congregation to share his services with people who had fewer spiritual privileges. He established missions steadily but wisely. He enlisted and trained a number of members of the Brotherhood of St. Andrew and other men as lay-readers and put them in charge, under him, of the new missions. By example and counsel he led some of them into the ordained ministry. A dozen or more parishes and missions offer to-day the visible results of the energy and faith of himself and those whom he inspired and led. It is only within the last three months that St. Paul's Church has been consecrated. The reason for this is that whenever the parish had any surplus money on hand a generous share was used for the planting of new missions. During all this time St. Paul's congregation has been among the leaders in Southern California in its offerings to the general missions of the Church. Surely this is an example to hosts of parishes which think that all local needs and luxuries must be provided before the parish even allows its thought, to say nothing of its gifts, to reach out in any helpful sense to the regions beyond. Mr. Restarick is the author of an exceedingly useful and practical book on *The Work of Lay-Readers*. It is easy to predict that if Mr. Restarick accepts the call to Honolulu the same

unassuming and unflinching service he has rendered in California will speedily bring to an end the divisions and consequent weaknesses of the past, and will insure for the American Church a place of leadership and usefulness in Hawaiian life.

The Bishop-elect of Salina **M**R. THOMAS is the son of the second Bishop of

Kansas. He was trained in the West and the first years of his ministry were spent among Kansas people, chiefly in St. John's parish, Leavenworth. Later he was rector of St. Matthew's, Wheeling; and a little over four years ago came to his present parish. Here he has fostered and developed the remarkable missionary spirit which has long characterized the Church of the Holy Apostles, and places it to-day in the front rank of the supporters of missionary work. Mr. Thomas has been called to a work involving no little hardship and difficulty. Salina comprises the western three-fifths of the State of Kansas. It is largely an agricultural country, but it contains numerous small towns and hamlets strung along the several lines of railroad which gridiron the district from east to west. The population is naturally a scattered one; only about 400,000 peo-

ple in 50,000 square miles. In this respect Mr. Thomas's work will be in striking contrast with Mr. Van Buren's, for Porto Rico with its 3,500 square miles has 950,000 people. Those who know, believe that Western Kansas has an assured future. It may never be a region of cities or even of large towns, but however this may be, it is of the first importance that the Church should shepherd just such people and communities as the new district contains, and thus demonstrate her recognition of the inclusiveness of her mission and her ability to meet the needs of human life under whatever circumstances it may be lived.

As this form goes to press we learn, with regret, that Mr. Thomas has declined the election.

Three Bishops-elect for Mexico **M**UCH time during the session of the House of Bishops in Cincinnati was given to the consideration of the request of the Synod of the Mexican Church for the consecration of three bishops. This request had been before the House of Bishops in San Francisco and a resolution was adopted there which seemed to limit the number of bishops to be consecrated, upon compliance with certain conditions, to two. In Cincinnati the House of Bishops decided to recommend to the Presiding Bishop to take order for the consecration of the three clergymen recommended by the Mexican Synod, as soon as the approval of a majority of the bishops and standing committees was obtained. Two of the clergymen for whom the Mexican Church asks episcopal orders are Mexicans, born and bred. The Rev. J. A. Carrion was brought up in the Roman Church, but in early youth began to question its practices and teachings. A few years later he made the acquaintance of Mr. Perez, who was representing the reform movement. Mr. Carrion gave himself unreservedly to the new cause and has in many ways demonstrated his faithfulness to the welfare of his people.

The Rev. F. Orihuela is of the younger generation of native clergy, his father having been one of the original presbyters of the Mexican Church. Mr. Orihuela was ordained by Bishop Kendrick, and has for several years been the prefect of the Dean Gray School in Mexico City, as well as an instructor in the seminary and the editor of the Church paper. The third bishop-elect is the Rev. Henry Forrester, who, for the last ten years has lived in Mexico as the representative of the Presiding Bishop to guide and counsel the native clergy.

Bishop Brent and the Philippines **B**ISHOP BRENT has spent more than four months since his consecration travelling and

speaking on behalf of the Philippine Mission. He is now in California, and besides his work on behalf of his district he has been taking visitations for Bishop Nichols, during the latter's absence in Honolulu. Dr. Brent returns East early in May and on the 17th sails from New York for Manila, *via* Suez. The general interest in the Philippines and the desire of people in all parts of the country to know Bishop Brent, indicate, we hope, a deliberate purpose to give the Philippine Mission constant and increasing support. It must be plain to all that if the Church is to do anything for the Philippines at all, commensurate with her own dignity and the need of the islands, her plans must be laid on a generous scale. But little impression can be made upon Filipino life by a meagrely equipped and poorly maintained mission. The Rev. Dr. Brown, one of the secretaries of the Presbyterian Board of Foreign Missions, has recently been investigating religious conditions in the islands. He believes that the attachment of the Filipinos to the Roman Church has been greatly exaggerated. Most of the many stately churches he visited had congregations that were exceedingly small when compared with the size of the parish. On the other hand, he found the

services of the Protestant bodies "everywhere thronged with Filipinos," who seemed to justify the statement of one Visayan official: "Our people have had three hundred years of the friars' religion, and now they want a better one." The officials of the Roman Church are more apprehensive of the educational work undertaken by the Government than of the missionary work of the Protestant bodies. They know the missionaries are but few in number, with comparatively limited resources, and that their buildings are of the humblest kind. On the other hand, they see over 6,000 public school teachers at work among the boys and girls, maintained by a Government appropriation of a million dollars, with another million for the erection of school buildings.

*Better News
from Anvik*

ANVIK news is more favorable than last month.

The last letters were dated January 28th. Mr. Hoare was then recovering, and no serious new cases of the fever had occurred. The winter of 1902 will long be remembered at Anvik, not only for the anxieties which it brought, but for the consequent derangement of much of the mission work. For two months no sessions of the school were held, and for a like period Christ Church, keeping its lonely vigil on the shore of the ice-bound river, was a "silent church," a condition without precedent in its history. Many plans have been necessarily deferred. With characteristic fortitude, however, the members of the mission are making the best of the situation, and hope to have it well in hand when Mr. Chapman and Miss Sabine return in the summer. It was particularly unfortunate that so many difficulties and dangers should have arisen during the absence of those whose long residence in Alaska fitted them best to master them, but what has happened has only emphasized the heroism and resourcefulness of the staff, and furnished new evidence of its high

quality. To face an epidemic of typhoid is enough to try the courage of anyone, even where the equipment for beating it back is adequate, but to face it in the midst of an Arctic winter with the thermometer ranging from 40° to 70° below zero, with no hospital, no physician and but few remedies or conveniences, is something from which anyone might well shrink.

*One Lesson of
the Winter*

THE experience of the winter enforces the need of the small infirmary

which Mr. Chapman desires to add to the mission plant. The estimated cost of \$1,000 is a trifle compared to the advantage it will be. It is an object which must appeal to every one who in any sense realizes the privilege of having physicians, nurses and hospitals close at hand. The infirmary, if Church people enable Mr. Chapman to add it to the mission, will, as Mr. Hoare, who as nurse and patient has known the strain of the winter, says, "be a great blessing, for the agony of having to sit by and see a person suffer without knowing just how to help him, is awful." Mr. Chapman expects to complete his medical course and to leave the East not later than June 1st. Miss Sabine, with four of the women missionaries recently appointed for Alaska, will start early in July. Those who know anything of Mr. Knapp's excellent work at Rampart will be interested in the announcement that he has volunteered for another year of unpaid service as a layman. The only appropriation the Board of Managers makes for the Rampart station is \$1,000—\$800 for the church and hospital work and \$200 for a native helper.

*Massachusetts
and the
Apportionment*

AS we felt confident would be the case, the Massachusetts Diocesan Committee on General Missions has reconsidered its announcement with regard to the Appor-

tionment Plan. In a letter, sent last month to the clergy and laity of the diocese, the Committee has not only issued a schedule of parochial apportionment but it has struck a strong and positive note in expressing the hope "that every parish will do its utmost to secure what is asked of it for carrying on the missions of the Church at home and abroad," and in urging "that prompt action be taken by the parishes, so that our portion of the \$500,000 may be forwarded before the year closes." With such a spirit in the Committee, it is almost certain that Massachusetts will accept this opportunity, as she has others, and will give at the least the \$30,500.98 suggested as the fair share of the diocese. That the burden need bear heavily upon no single parish is evidenced by an examination of the table. The largest amount asked for is naturally from Trinity, Boston—\$4,500. St. Paul's and Emmanuel are asked to give \$3,500 and \$2,000 respectively, but these are the only amounts exceeding \$1,000. Eight other parishes are asked to give more than \$500; twenty-eight are asked to give \$200 or more; forty-one, \$100 or more. One-half the parishes are asked to give amounts ranging under \$100. The smallest apportionment is St. John's Chapel of Groton School, \$7—a suggestion which will doubtless amuse the Groton boys, when they remember that last year they gave \$224.75 to aid the Board in meeting its appropriations. If we know anything of the Groton spirit, the school will aim to do as much or more than it has done in the past.

The American Church in Honolulu AN event of unusual and pathetic interest occurred in St. Andrew's Cathedral,

Honolulu, April 1st, when Bishop Willis, after an episcopate of thirty-one years, surrendered his jurisdiction over the Church in the Hawaiian Islands, to the Bishop of California as the representative of the Presiding Bishop of the

American Church. The occasion was marked throughout by cordial good feeling. In accepting the transfer Bishop Nichols spoke forcibly of the opportunity afforded the Church in Honolulu to largely influence and shape the Christian life of the Pacific. Bishop Nichols will remain in Honolulu for a few weeks. In the meantime he has assumed the office of dean and has rearranged the schedule of services both in Hawaiian and English in order more satisfactorily to meet the needs of the people of the city. It is evident that Bishop Nichols accomplished his delicate and difficult mission with characteristic dignity, and sympathy, but with such kindly firmness as to leave no doubt of the fact that the old order had passed and the new taken its place. The Bishop has promised to give the readers of THE SPIRIT OF MISSIONS some account of the Church in Hawaii at an early day.

The Outlook for the Sunday-school Offering

AS this number of THE SPIRIT OF MISSIONS goes to press the Sunday-school Easter Offering shows a slight gain over the previous year; \$30,548.78 have been received as against \$30,473 during the same period of 1901. The larger amount has come from 107 more schools—1,525 in all, as compared with 1,418 last year. While there is thus a gain in two particulars, there is a loss in one, since the average gift per school this year is \$20.03; last year it was \$21.48. Some of the schools which make the largest gifts are still to be heard from, and it is probable that within a month these last figures may be bettered, while the number of schools giving and the total amount given are proportionately increased. The offerings so far received seem to justify the wisdom of the Board of Managers in deciding that the Sunday-school gifts should not be included in diocesan and parochial apportionments. The Sunday-school Auxiliary has an organic existence which would in

all probability be lost if its Lenten savings were used to help meet the parish apportionment. The keen endeavor of the whole body of schools to increase its giving from year to year is largely responsible for the excellent record made. This spirit is worth fostering and developing. It will almost certainly be lost unless the Sunday-school Auxiliary as a recognized institution is maintained and encouraged. The same considerations apply to the Woman's Auxiliary. For the sake of the parochial congregations it seems desirable to keep the gifts of these two institutions apart from the apportionment, for if they were included the average parish would be subjected to the temptation to urge the women and children to larger efforts, while people generally failed to respond to the full measure of their ability.

Men for the Foreign Field **L**AST MONTH *The Churchman* pointed out that during the last decade only forty-one male missionaries, of whom seven were laymen, have gone from this country to the foreign missions of the Church—an annual average of one missionary to every 200,000 communicants. The record is not one to cause satisfaction. Indeed, it is to be hoped that it will produce such fervent dissatisfaction that the next ten years will show a decided change for the better. During that period some of the largest dioceses sent no representatives at all to our foreign missions, and most of the dioceses of the country are still unrepresented in the foreign field. The gift of life to foreign missions *The Churchman* fairly describes as "the true test of our Christianity," and "a test from which there is no possible escape. If the Gospel were in reality good news to us, more would want to be messengers of it to the utmost parts of the earth." Our entire staff of American clergy in all foreign missions, Africa, China, Japan, Cuba and Brazil, numbers fifty-one, one for every one hundred clergymen in the Church in the United States.

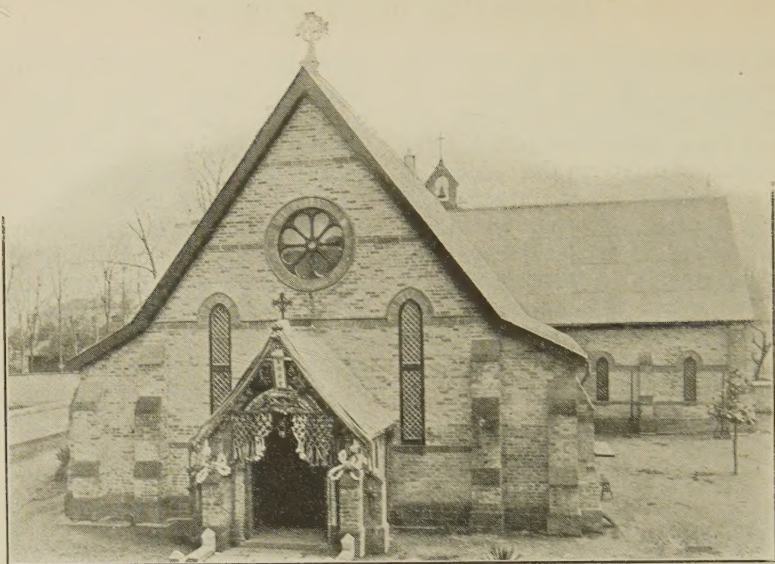
The General Seminary and the Foreign Field **I**N view of such humiliating facts it is encouraging to find a growing missionary interest among the students of the General Theological Seminary. Perhaps at no period during the last decade has that spirit been more keen or marked than during the last year. It has found expression in the offer of four members of the present graduating class to serve in China, Alaska and Japan. In order that the gains made in this direction during the year might be gathered up and carried over into the autumn term, a meeting of the students was held in Hoffman Hall, April 8th, to consider the whole subject of foreign missions. In the necessary absence of Dean Hoffman from illness, Dr. Body presided. The Rev. Professor Roper, speaking of the Seminary in its relation to the foreign field, said that it ought to be the home of missionary knowledge, of missionary enthusiasm and of missionary consecration. Mr. R. C. Wilson, one of the students under appointment for China, outlined suggestively some of the reasons which should constrain a student to offer himself for work abroad. Mr. T. Jays, an English Churchman who has spent a number of years as one of the C. M. S. lay missionaries in Yoruba, West Africa, spoke from personal experience of "The Missionary and the Foreign Field." The question, he said, which most often shaped itself in the minds of missionaries whenever they have time to think, is, "What are people at home thinking and doing since they seem to be so little concerned about giving their men or money to Christ's cause abroad?" Mr. George Wharton Pepper, of Philadelphia, spoke on "The Churchman and the Foreign Field," and pointed out how clergymen who might not be going abroad could still gain some sense of their responsibility to the missionary enterprise, and how they might help others to realize their duty toward it. Bishop Brent made the last address, upon "The Parish and the Foreign Field," urging

those who were to be parish priests in this country to give the Kingdom of God the first place in their plans and work and their individual parishes the second place. To reverse the order is to produce inevitable apathy toward the Church's mission. The General Seminary is to have the honor of entertaining the Convention of the Church Students' Missionary Association in February of 1903, and has already begun preparations for making the occasion of the largest possible value.

Wanted— **T**HE committee of seven laymen, *Twenty Thousand* appointed by the *Dollars for* Board of Managers *St. John's College,* to place before their *Shanghai* fellow-Churchmen the opportunity of giving \$20,000 for St. John's College Building Fund, now has its plans matured, and during May will be in communication with several hundred laymen in all parts of the country. The committee proposes to make the \$20,000 necessary to supplement what has already been given in China, "a gift from the laymen in this country for the education of laymen in China, and to offer many men the privilege of giving moderate amounts, instead of confining the giving of a few large amounts." It expresses the hope that there will be "many gifts of \$5, \$10 and \$25 as well as those of \$50, \$100, \$500 or more." The Committee naturally attaches great importance to the action of the Hon. Seth Low, who shortly before his retirement from the Presidency of Columbia University, gave \$1,000 for the work at St. John's, to be used at the discretion of President Pott. He was led to do this because of his conviction of the sensible and successful work the College is doing for the cause of Chinese advancement and Christian education. It is to be hoped that the laity will respond heartily to this important effort. There can be no question of the good that can be done by giving St. John's College the equipment it needs. Its work during the collegiate year which closed last Feb-

ruary has been excellent, and there are abundant signs of the place it has earned in the consideration of the Chinese. We have already called attention to the large gifts made by some of the Chinese officials and others to the building fund, and to the action of the Alumni Association in pledging its efforts to secure subscriptions. At the last meeting of the Association the report was made that in less than three weeks twenty-two of its members had secured \$1,700. The total amount raised in China to date is almost \$7,000, and most of it has come from the Chinese. Such facts as these should insure the speedy promise of the balance needed from the laity in this country. Full information on the subject can be obtained from the "St. John's College Committee, 281 Fourth Avenue, New York."

Advance in **N**OW that the *China Depends* Mission in *on Reinforcements* China has two bishops a great deal of *from America* extension work that has been necessarily deferred will be undertaken. Plans have been maturing during the last three or four years. The points of attack are decided upon, and work can be begun as soon as reinforcements are on the spot. The urgency of the situation is at least suggested by a recent letter from Bishop Graves, in which he says: "Unless I can have four or five men at once, my plans for the extension of the work in this province will be completely crippled. This matter of extension is of the greatest necessity. If we are to take our due position and do our fair share of the work in this diocese, we must extend. To be hindered now would be nothing less than a calamity." What is true of Shanghai is equally true of Hankow. Are there ten qualified men who will offer for service in China before the end of 1902, and will the Church undertake to see that provision is made for the additional expense? Even then the appropriation for China would be under \$100,000.



ST. PAUL'S CHURCH, HANKOW, NOW THE PRO-CATHEDRAL

The Consecration of the First Bishop of Hankow

BY E. L. ROOTS

THE first Bishop of the American Church and perhaps the first Bishop of any branch of the Church to be consecrated in Central China, was raised to the Episcopate in St. Paul's Church, Hankow, on St. Matthias's Day, February 24th, 1902. The American Church has for sixty years taught and baptized, opened schools and trained men for the ministry, doing true, hard, faithful work. But never before has a bishop, chosen from the field, known and loved for years by its people, been given his episcopal office before the very eyes of the Chinese themselves. It was a wise provision of the Presiding Bishop which allowed the consecrators choice of time and place, and a wise decision of the consecrators which gave Mr. Ingle his will and allowed the ceremony to be in Hankow, the see city of the new district.

To those in the field, used to sedan chairs instead of automobiles, and to coolies as a substitute for moving-vans,

accustomed to counting distances, long or short, by comparison with half the circumference of the globe, the features attendant upon the coming of guests to the consecration and the preparations for it seemed perfectly natural. The invitation committee knew that the celebration of "China New Year" would prevent any printing being done until ten days before the 24th; the decorating committee realized that only half-trained carpenters could be secured to hang their flags because the better ones had gone back to their homes in the country for the same feast, and that every palm they wanted must be borrowed from a neighbor and carried by hand from house to church. The hospitality committee knew that instead of standing with a badge on their coats at a railway station to meet a train at a given time, they must have a man out on the Bund from 7 A.M., perhaps till night, watching for the boat that was to bring their Shanghai guests; and the guests knew that they must

allow an extra day for possible waiting on a mud-bank for a passing steamer to help pull them off.

But these "features" are not picturesque, only provocative of ingenuity and patience, and exhaustive of time. There were other incidents more picturesque, more attractive to the eye of the visitor, though equally commonplace to the resident of Hankow. Some of these are part and parcel of the daily life of this great city. Those who read Miss Huntington's article, "Hankow; the See City of the new China District," in the January SPIRIT OF MISSIONS will be able to imagine them. All the various sights and sounds of heathendom, so different from the surroundings at a consecration service in America, suggestive of, although again so different from, those scenes in Britain or in Gaul, when missionary priests were made missionary bishops and began the work for which all the world has since been grateful. Here we had the consecrating bishops coming, one from Shanghai, one from Corea and two from Japan; the farthest a distance of some 2,000 and the nearest of 600 miles. There were presbyters from both dioceses of Japan and from Shanghai, besides every one of the native and all but one of the foreign clergy from all over the 1,000 mile stretch of the up-river district, and Chinese laymen from every important centre of the same. Most of them, to be sure, had the assistance of steamers, and some even of railway trains, but almost all, at some point in the journey, used a sedan-chair, or a wheelbarrow, or a *sampan*, or a junk.

As soon as it became known that the Rev. Mr. Ingle had been elected bishop, the new district began to prepare. It was learned that the Hanch'uan Christians wanted to present him with something in honor of the event. He at once let it be known that if any church or group of Christians desired to show their joy at his consecration they would please him most by choosing something for his church, the future cathedral. From that time on, the Rev. Mr. Wong, the priest

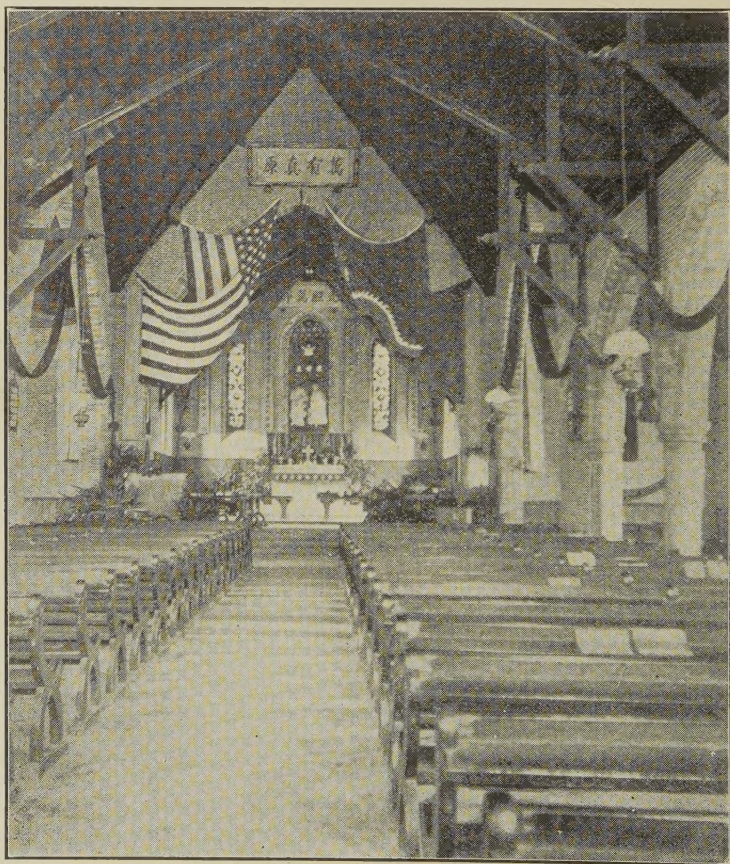
in charge of St. Paul's, was besieged for suggestions; and, since he submitted each proposition to Mr. Ingle for revision or veto, the result is a greatly beautified St. Paul's. It was formerly a rather bare, cold-looking building and it might have been years before the congregation could have afforded to add the ornamentation and the furniture which now came to it freely, to please the Bishop and to give each contributor a sense of ownership in this Mother Church of the district. The favorite gifts were decorated panels displaying texts or lofty sentiments in literary form. But besides there were a handsome bishop's chair, dossals, an altar service book, a set of hangings, and furniture for the vestry. The Bishop of Corea and the Bishop of Tokyo each left money to be used for the purchase of clergy stalls, thus completing the necessary furniture for the chancel.

These gifts were almost all in place by the morning of the 24th, and in addition the church had been hung with festoons of red and of yellow cloth, the chancel arch was draped with a large Chinese flag on one side and an American flag on the other, and palms and ferns were grouped about altar and pulpit, lectern and font. Every effort was made to keep within the bounds of taste and propriety from a foreign and churchly standpoint, while yet carrying out Chinese ideas of beauty and festivity. The occasion being a saint's day gave the opportunity for using red hangings—a joy to the Chinese eye and, one may admit, to the foreign eye as well. On the portico the Chinese had been allowed to work their will, and they had twined and knotted together yards and yards of red, yellow, green, blue and white cloth into a sort of net-work. The archway through the main building of the Choir School which forms the approach to the church was also decorated on either side, and still more would have been done if Mr. Ingle had not advised a limit to the expense. All this time the Choir School boys had been drilling under Miss Carter in spite of its being vacation time,

and the native clergy had been planning, like the foreigners, for the entertainment of guests. Friday all the bishops and their chaplains arrived, and Saturday was largely spent in visiting Wuchang. It must have been a source of gratification to both Bishop Graves and his successor that these visitors saw everywhere signs of prosperity and promise.

With all these preparations for the outward part of the coming consecration an attempt was made not to neglect the spiritual meaning of it. On the Wednesday previous a "Quiet Day" was held for the Mission in the chapel of the Divinity-school, Wuchang, the Rev. Mr.

Ridgely being its conductor. The subject was St. Paul's farewell address to the elders at Miletus, setting forth the full breadth of the duty and responsibility of those who are in any way placed as guides to beginners in the Faith. Many of the lay-workers as well as the clergy were present. On Sunday several of the guests preached in the various churches—Bishop Partridge in his old church in Wuchang, using Mandarin as fluently as of old; Bishop McKim, interpreted by the Rev. Mr. Roots, preached at St. John's, Hankow, and the Rev. Mr. Hayakawa, of Osaka, interpreted by the Rev. Mr. Huntington, made an address of greeting in St.



"THE CHANCEL ARCH WAS DRAPED WITH A LARGE CHINESE FLAG ON ONE SIDE AND AN AMERICAN FLAG ON THE OTHER"

Peter's; while Bishop Corfe found some of his beloved British sailors among the congregation at the English church.

On this day at half-past four Bishop Graves did his up-river people one more service, and a characteristic one. He asked all the workers to meet with him for Evening Prayer in the English Church, and there he talked to them from the text, "But we all with open face beholding as in a glass (R. V., reflecting as in a mirror) the glory of the Lord, are changed into the same image from glory to glory." There was no word of the coming separation between

The Monday began early with a celebration of the Holy Communion in English at seven. Several people from the Concession joined the laymen of the Mission in this service, and so shared in the special petitions of the day. At eight was the Chinese celebration, and here a large number communicated. At 9:30 Morning Prayer was said, also in Chinese, and directly afterward all last preparations were made for the next service, for the congregation was already assembled in the two guest-rooms in front.

Tickets had been issued some days be-



"THE PROCESSION FORMED IN THE OPEN COURT IN FRONT OF THE CHURCH"

bishop and workers, which was lying so heavily on their hearts and his own, not a word that could harrow the feelings or put himself and what he has done for the district forward. But instead, a setting forth of the glorious possibilities offered to them as followers of Christ, and the exhortation to claim their transfiguration here and now. It was just what was needed to lift tired minds from the details with which they were necessarily filled to the heights above, from which they could see the true proportions of things—the great whole, of which the next day's service was only a part.

fore to those who were to have the privilege of coming. The church could have been half filled over again if all interested could have been accommodated. Only a few catechumens could be allowed to join the Christians inside, and heathen were entirely shut out. The screen which usually separates the men from the women had been removed from the middle aisle, and on one side the Chinese men sat, on the other the foreigners, and back of them and in one transept, the Chinese women, all in their gayest clothing, and with flowers and bright pins in their hair.

The Rev. Mr. Sherman was to have been master of ceremonies, but illness prevented him at the last moment from himself carrying out his carefully made plans, though he was able, fortunately, to be present. The Rev. Mr. Wood took his place in charge of the arrangements. The procession was formed in the open court in front of the church, and, soon after eleven o'clock, began to move in, the choir singing "All glory, laud, and honor," the cross at the head leading the slowly moving ranks of boys and men. Twenty-four clergy—nineteen priests and five deacons—led the four bishops

dignified and churchly in style, and sufficiently spacious for whatever demands are likely to be made upon it, thanks here to the wisdom and foresight of the Rev. Mr. Locke and to the generosity of the friends of his day, who made its erection possible.

The service began, of course, with the Communion Office. Bishop Graves was celebrant and Bishops Partridge and McKim assisted him. This part was all in Chinese, the choir singing the responses to the Commandments and the *Gloria Tibi*, and leading the great congregation in the Nicene Creed with a



THE CHOIR LEAVING THE CHURCH

and the bishop-elect to the chancel steps, where the Rev. Mr. Ingle and his attendant presbyters, the Rev. Messrs. Huntington and Roots, left to take their places in front of the lectern, and the others passed on into the choir. Probably even the members of the Mission were surprised at the way St. Paul's Church accommodated itself to these great numbers. In the nave and transepts fully 800 people sat without crowding and well within hearing of the whole service, and in the chancel and choir together were fifty-two or three persons. It is a really noble building,

volume of sound that must have been impressive to the foreigners following in their English books. Then a hymn, "O Spirit of the Living God"; then the sermon in Mandarin, by the Bishop of Kyoto. His text was St. Matthew xxiv. 45, 46 and 47, and included an explanation to the congregation of the mutual duties of bishop and flock, as well as words of hearty congratulation to the new district upon this, its long step forward under the leadership of one who would bring them not only high character and broad learning, but a thorough knowledge of their needs, national and

personal. Then he addressed a few words of sympathy and counsel to the candidate himself, and these were in English, affectionate and stirring. "This," he said, "is the voice of God which has led you, step by step, from your baptism onward, bidding you now 'Come up higher'—now to take the highest seat in this, His Church below. I say 'the very highest,' for to you is given a double commission; not merely the 'Feed My sheep; feed My lambs,' but the other, 'Go ye into all the world and make disciples.' To be a bishop in the Church of God is a great and glorious

crowns," followed, and during the last verse the candidate was led forward by his attendant clergy, to be met at the choir steps by his presenters, the Bishops of Corea and Tokyo, and between them he walked to the chancel rail, within which Bishop Graves was sitting. The bishops presented him, the certificates were read, Mr. Ingle made his promise of conformity—this all in English—then Bishop Graves bade the congregation pray for the candidate, and the Litany and prayers were said in Chinese. Then, rising, the Presiding Bishop asked the solemn ques-



THE CLERGY LEAVING THE CHURCH

thing, but to be a missionary bishop is the greatest and most glorious thing in the whole world." He then touched upon the other side—the loneliness of the office; the oppressiveness of the responsibility—of being the last court of appeal—and urged that the only resource of the man placed in such a position was the constant turning to God and communion with Him. This would be his safety, for with the burden was given power to bear it, with the commission came also the promise of companionship "unto the end."

The hymn, "Crown Him with many

tions and Mr. Ingle made his answers—these in English. The Rev. Mr. Wood announced the hymn, "The Church's one Foundation," and while this was being sung the candidate was vested with "the rest of the episcopal habit" in the robing room, and, coming out, knelt for the last solemn act—the receiving of the Holy Ghost by the laying-on of hands. Bishop Graves and the foreign clergy sang the *Veni Creator*, sung over so many thousands of God's servants in so many widely differing places, and now over this priest who was to make a new link in the chain that shall one day end with Christ



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MEMBERS OF THE STAFF OF THE HANKOW MISSION AND GUESTS AT THE CONSECRATION

at His coming, as it began with Him. The bishops laid their hands upon his head; he was given the blessing, the charge and the encouragement, and then rose to be led to his new seat by his old friend, his tried co-worker, his valued chief pastor—now his fellow bishop.

The familiar Communion Office followed. According to the discipline of the Church in China, all the unbaptized were now asked to withdraw. Only the clergy communicated with their new bishop and then, to those splendid words "The Son of God goes forth to war . . . Who follows in His train?"—no less splendid and stirring in Chinese than in English—the long procession moved out as it had come, and marched around the church to the vestry, still singing. Till the prayer which followed the recessional was finished and its "Amen" said, scarcely a sound was heard in the church or outside it. Then broke out the fire-crackers, amply taking the place of bell-ringing or cheers or salvos of artillery, and all-satisfying to the Chinese heart.

The congregation was asked to remain in the church for a time while photographs of the bishops and clergy were taken on the church steps. Then followed still another ceremony in the church. Bishop Ingle's chair was brought down to the steps of the choir and in it he took his seat. The native clergy, now without their robes, grouped in front of the pulpit and the people massed behind and at either side. It had been planned to have this gathering in the courtyard, but the threatening weather had led to this change, involving a quieter, less demonstrative ceremony than one outside the church would have been.

The Rev. Mr. Hu, of Kiŭkiang, who has a strong, clear voice, had been commissioned to read to Bishop Ingle the congratulatory greeting. This was, of course, in Wen-Li, and was inscribed on a sheet of yellow satin held and read from like the old scrolls of the law. At the close Mr. Hu said that these words contained the meaning in the hearts of everyone present and that they now together offered him their respectful congratulations. Every man, woman and child present thereupon gave, as one person, the graceful Chinese greeting; the men lowering the clasped hands and bending body and head very low, then rising to an erect posture and raising the hands, still clasped, to a level with the forehead. The bishop rose and thanked them in a voice that showed his feeling. He said that the talents with which the address credited him he had not, but that he had in his heart love for them, love for the Church and love for our Lord, and that these last he and they, he hoped, shared alike. These should make it possible for them together to serve God acceptably in their new relation. Then he formally returned their greeting in their own fashion, first sweeping his clasped hands left and right so as to include all present. He then read a list of the gifts made to the church as memorials of this occasion and expressed his gratitude for them.

Now followed the greetings from the two dioceses of the American Church in Japan. Bishop McKim read that from Tokyo and the Rev. Mr. Hayakawa that from Kyoto. Each was beautifully written in Japanese and to each Bishop Ingle replied either in person or through one of his clergy. The addresses over,

Key to Group on page 328

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|-----------------|-------------------|---------------------|------------------------------|
| 1 Mr. Roots | 12 Mrs. Ridgely | 23 Miss Carter | 34 Mr. Wood |
| 2 Mr. Patton | 13 Mr. Ridgely | 24 Mrs. Partridge | 35 and 36 children of Bishop |
| 3 Mr. Bedinger | 14 Miss McCarthy | 25 Mr. Wallace | and Mrs. Ingle |
| 4 Miss McCook | 15 Bishop Ingle | 26 Miss Richmond | 37 Mr. Hayakawa |
| 5 Dr. Woodward | 16 Mrs. Jackson | 27 Bishop Partridge | The Rev. Mr. Lund and |
| 6 Dr. Glenton | 17 Mr. Ansell | 28 Bishop Graves | Mrs. Lund and Miss Hunt- |
| 7 Miss Mason | 18 Miss Wood | 29 Dr. Borland | ington were unable to at- |
| 8 Mrs. Ogden | 19 Mr. Jackson | 30 Mrs. Borland | tend the consecration. Mr. |
| 9 Mr. Lindstrom | 20 Mrs. Ingle | 31 Mr. Littell | and Mrs. McCarthy, of Wu- |
| 10 Miss Byerly | 21 Mr. Huntington | 32 Miss Osgood | chang, are at home on |
| 11 Bishop McKim | 22 Miss Partridge | 33 Dr. Lincoln | furrough. |

the Bishop invited all present to partake of the refreshments which he had provided in the guest-room.

Then the fire-crackers broke out afresh, and this time there were mines and other fireworks as well. Long poles had been set up, *tepee* shape, in the court, each one twined with strings of fire-crackers. There must have been many thousands in all, for the whole court was red with the broken paper cases when the noise was over. The gay colors in the crowd which stood about, smiling and happy, left one in no doubt where he was, though the orderly service and handsome church with its surrounding foreign buildings might have deceived him.

At half-past four Bishop and Mrs. Ingle received at their house all the foreigners who had been invited to the consecration, which included all those in Hankow. If those who said pleasant things about the service, the congregation and the work of the Mission were sincere in their words, certainly the consecration of the new Bishop of Hankow has made a deep impression not only on the native Church but on the foreigners in whose midst they live. Before the close of the reception Bishop Graves said good-by and left for good the field in which he has worked for twenty-one

years. He left quietly, probably most of those present did not know that he had gone, but he left his work here finished. He has built up in these provinces a Church which bears now the best testimony that a work can give to its builder—the ability to stand alone. And while the bond that joined bishop and workers is broken—and no one not a missionary knows how close that bond is—the tie of friendship remains. For Bishop Graves has always been to his workers not merely the chief executive, but the helpful, unselfish friend.

This ended the events of the day itself, though the presence of so many of the clergy in Hankow for most of the following week gave opportunity for various meetings and helpful exchange of views. Among these, most prominent was the conference of native and foreign clergy to discuss (1) "Candidates for the ministry"; (2) "What should be our policy toward Chinese officials?" Only Chinese was spoken at this conference, and every native clergyman was heard from on one or the other subject. By Saturday night all had returned to their posts.

And so the consecration is over; the Church in the Provinces on the Yang-tse has a new leader; and Bishop Ingle's work has begun.



"THE CHURCH IN THE PROVINCES ON THE YANG-TSE HAS A NEW LEADER"

From Left to Right: Bishop Partridge, Bishop Ingle, Bishop Graves, Bishop Corfe, Bishop McKim

Notes of the Consecration

THIS was Bishop Partridge's first visit to Wuchang since leaving there, more than two years ago, to be consecrated Bishop of Kyoto. When he and Mrs. Partridge and Miss Partridge entered the Wuchang Compound on the 22d of February, they were greeted with such a volley of fire-crackers as has not been heard there since he left. Unfortunately, Boone School had not yet reassembled after China New Year, but several of his old boys sought out the bishop and found that he remembered them.

THE Rev. Mr. Hayakawa, who presented the greeting from the Diocese of Kyoto, was especially commissioned by his Standing Committee. Mr. Hayakawa was educated for the ministry in Berkeley Divinity-school, Middletown, Conn., and while there knew several who are now members of the China Mission.

ON the First Sunday in Lent the Rev. Mr. Patton preached in St. Peter's Church, Hankow, interpreted by the Rev. Mr. Roots. At the time of Bishop Partridge's consecration the Rev. Mr. Liao, now in charge of St. Peter's, went to Japan and preached in Mr. Patton's church in Kyoto. This congregation therefore sent a fraternal greeting through their rector to Mr. Liao and his people, and an offering of money to assist in his work.

AFTER luncheon on the day of the consecration, in the presence of the whole Mission, the Rev. Mr. Ridgely, on behalf of the up-river workers, presented Bishop Graves with an episcopal ring. It is of Chinese make and material and will be marked with the Bishop's seal.

IT was a great satisfaction to those in charge of the arrangements for the consecration that Bishop Corfe, of the English Church's Korean Mission, found it possible to be present. It was at

much personal sacrifice that he made the long and disagreeable journey from Seoul to Hankow, but before leaving he expressed his pleasure at having been present, not only because the English Church would otherwise not have been represented, but from gratification at sight of so impressive a ceremony in mid-China. Bishop Corfe visited Hankow and Wuchang five years ago, and says that he sees everywhere distinct advance over the condition of things then.

THE pectoral cross worn by Bishop Ingle at his consecration was given him by the members of his Mission staff. It is of the Celtic shape, made in Hankow, of Chinese gold, after a design made by the Rev. Mr. Ridgely. It bears the characters, "Father," "Son" and "Holy Spirit" upon the vertical shaft of the cross, and "Long Life" and "Riches" on the left and right arms.

ONE of the largest and most cruel massacres of missionaries and native Christians during the Boxer troubles occurred at Taiyuan-fu in Shansi. The Taotai of the city has recently been arranging with some of the missionary representatives for the proper indemnities. Commenting upon his experience with them: "All affairs have been arranged to our mutual satisfaction. I have met with many missionaries of the Protestant Churches of the United States of America, and of England, and I have uniformly found the same integrity and benevolence, while their liberality has largely conduced to a favorable settlement of all difficulties. The people of Shansi are very poor, and must be heavily taxed to meet the indemnities demanded from China and they are now able to appreciate and understand the generosity and friendliness of the Protestant Missionary Societies."

THE Publication Department is very grateful for the kindness of readers who have supplied the files with copies of the January, 1900, issue.



Another Layman for the Faculty of St. John's College, Shanghai

MILLIDGE PENDERELL WALKER, the oldest son of the Rev. Millidge Walker, was born at Lime Rock, Conn., March 23d, 1877, while his father was rector of the local parish. His early education was received chiefly in the grammar and high schools of Newark, N. J., during his father's rectorship of St. Paul's parish, in that city, and in the Cheshire Military Academy. At seventeen he entered Stevens Institute of Technology and was graduated with the degree of Mechanical Engineer in the class of 1898. He was a leader in all college interests and his proficiency in the exact sciences caused him to be frequently sought as private tutor in the latter years of his course. On leaving college he was appointed assistant electrician in the Colgate Manufacturing Company, at Hoboken. Later, on the removal of his family to Cheshire, Conn., he secured the position of chief

draughtsman in the Sigourney Tool Company, of Hartford.

During his residence in Hartford he has been active in the work of Holy Trinity parish, and was one of the teachers in the Sunday-school. He is an enthusiastic athlete, has made a host of friends, especially among young men, and is a member of the Governor's Foot Guards, the historic military organization of the State of Connecticut. He was recently offered a business opportunity which would have insured a successful professional future, but his attention was turned to missions by the organization among the teachers of the Sunday-school of a mission study class, of which he was chairman. It was largely through the work he did, and the information he received in this connection that he was led to devote himself to the career of missionary teacher.

Mr. Walker is the second young layman to go out to St. John's College within the last year and a half. Mr. Giles B. Palmer, who accepted an appointment in December, 1900, has been devoting himself chiefly to the military and athletic work. Mr. Walker will teach mathematics, physics, English literature, economics and history. Dr. Pott writes that still another young, unmarried layman is needed in the college work.

Mr. Walker sails from San Francisco May 1st.



THE Publication Department has on hand a small quantity of the *Church Calendar* for 1902. In addition to the tables of lessons, they contain much compact information about missions and related matters. The *Calendar* is in fact a useful handbook of Church Missions. It will be supplied in reasonable quantities without charge to the clergy and others who may wish to distribute it among parishioners and friends. Address "The Calendar, Publication Department, 281 Fourth Avenue, New York."



BONANZA MINE, GRANT COUNTY, OREGON

A Parish Big Enough for a Diocese

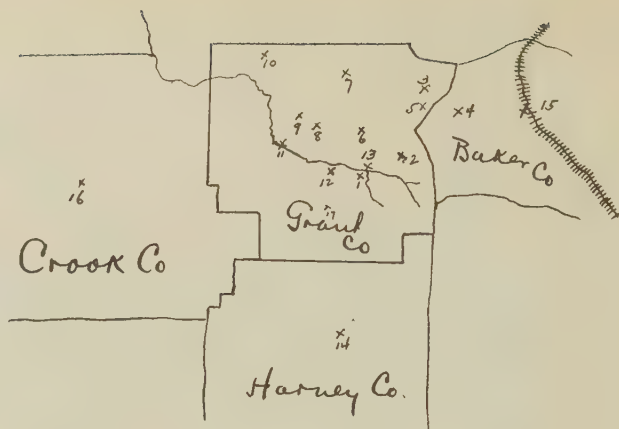
BY THE REVEREND M. J. GOODHEART

MY parish is big enough for half a dozen German principalities. In its more than 5,000 square miles there are over thirty towns, and one hundred villages. To the south the nearest clergyman is 600 miles away; to the east 300 miles; to the west over 300 miles. Fancy a young man of twenty-six taking charge of a parish of 5,000 square miles and I know not how many souls!

Twelve months ago I left the East to do what I could in this neglected corner of the field. In all that time I have not once seen the face of a brother clergyman, nor even of a lay Churchman. Looking around, feeling as lonely as if I were in a row-boat in the middle of the Pacific Ocean, the sad irony of the preposterous situation outlines itself vividly before me. Here am I, a young man, sent out by the Church, the Church catholic and apostolic, the Church of wealth and influence, as its

only representative in this immense district. I am told to preach, instruct the ignorant, arouse the careless, infuse life into the lethargic and inculcate higher principles into the reckless multitudes scattered abroad in the mountain fastnesses and the deep ravines. Moreover, as the diocese is poor, I am not provided with a conveyance, but it is tacitly understood that I ought to attend to the work on foot. In spite of the seriousness of the situation, one is inclined to laugh, it is all so ludicrous. Yet, on the other hand, in the ten months that I have been here I have had more heartaches, yes, to tell the truth, have shed more tears than in the ten years previous to my coming out. One is overwhelmed by the spiritual destitution of the thousands of people scattered through my Grant County parish, and at all the godlessness and viciousness that result from that same lack of religious privilege and restraint.

1. Canyon City
2. Prairie City
3. Granite
4. Sumpter
5. Gratiman
6. Fox
7. Ritter
8. Hamilton
9. Monument
10. Haqner
11. Dayville
12. Mt. Vernon
13. John Day
14. Burns
15. Baker City
16. Princeville
17. Izee



My headquarters are at Canyon City, sixty miles from the railroad, where we have a small church, the only one in the parish. The twelve communicants are all women. About as many more do, or are supposed to, "lean toward" the Church. In this little church we hold services every Sunday except on the first and third Sunday evenings. As often as possible I hold services at Izee, thirty-five miles away; at Granite, seventy miles away, and at Sumpter, sixty miles away. The prevailing apathy and indifference are simply appalling. Yet they are not to be wondered at when one recalls how utterly the Church has neglected this region.

The population in the northwestern part of the country is chiefly of mining men, while the southwestern part is occupied by rangers, sheep-men, cattle-raisers and some placer miners. Rangers, cattlemen, miners, alike are always ready for "some fun with the preacher."

Between Canyon City and Princeville, in Crook County, the next to the west, a distance of about 150 miles, there is not a single church of any description, though the whole country is moderately settled. No services are being held, and numerous families living along this highway never hear a sermon. Between Canyon City and Burns, in Harney County, on the south, on the



main wagon-route, a distance of seventy miles, there is not a single service. Billiard rooms, saloons, and dance-halls are strung along through this countryside in plenty. Everywhere there are grown-up children who have never seen a church nor a clergyman in their lives. Scores of unbaptized, unconfirmed and uninstructed men, women and children die every year without anyone to dispel the spiritual darkness that envelops them. To thousands of people right here in Oregon our Lord is as unknown as He is in China.

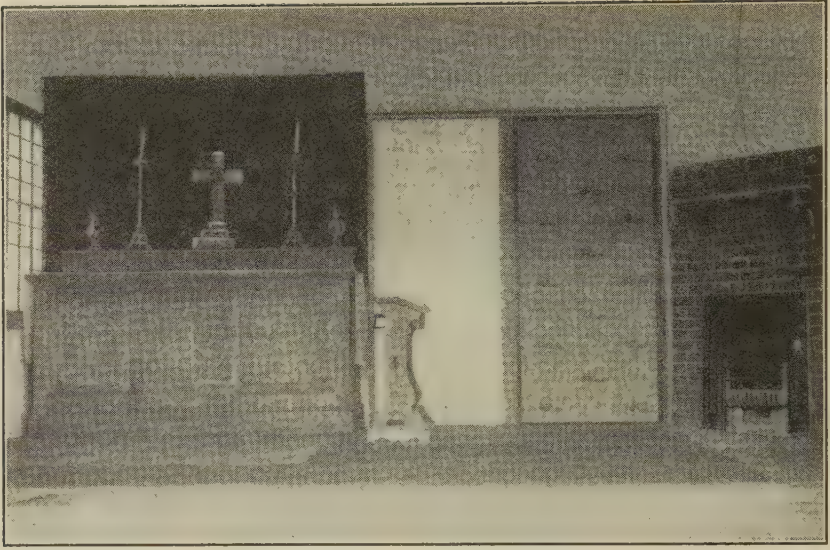
Oregon is a wonderful state, rich in all kinds of minerals and timber, and offers unlimited range for cattle raising. It will not be many years before it leads some of the states that are now ahead of it. The population is growing rapidly by immigration, chiefly from the East. Eastern Churchmen who aid us now are really doing nothing more than trying to care for the needs of their own neighbors. They are no less their neighbors because they happen to be 3,000 miles away. Are they not rather all the more their neighbors because their need of the Church's care is so much more acute than it used to be?

In the East they had about them all the conventions and restraints of a highly organized life. Here there is absolutely nothing of the kind. It is no wonder that moral fibres relax and moral muscle grows soft, while old ideals are overshadowed by the ever-present conditions that make for unrighteousness.

Twenty clergymen might easily find work in my one parish. There is ample room and many good-sized towns where our Church is entirely unknown. Remembering that in this parish of over 5,000 square miles, of thirty towns and scores of villages, there is only one church, shall I be thought extravagant if I say that we must build three churches at once, all in good and promising towns; one at Sumpter, in Baker County; one at Granite, in the mining region, and one at Prairie City, in the John Day Valley. They would only cost \$500 each and another \$750 or \$1,000 would enable the bishop to put another clergyman in this parish to aid in developing some of its spiritual resources. But where the money is to come from, I know not.



A TYPICAL OREGON MINING TOWN WEDGED IN AMONG THE MOUNTAINS



"THE ROOM IN WHICH OUR MITO ALTAR STANDS IS PERHAPS TEN BY TWELVE FEET"

The Church in Mito, Japan

BY THE REVEREND ROBERT W. ANDREWS

AN important point in missionary work is to have a centre from which most force can be used, and most influence exerted, as well as the most important town in the province. This was the chief reason for opening Mito some two years ago. It is about half way between Tokyo and Sendai. In neither place could the missions reach beyond what was already occupied. By opening Mito with a foreign missionary in residence, Tsuchiura on the Tokyo, and Toira on the Sendai side could in time be reached and thus make a connection as it were between the two cities.

An English-speaking native catechist was installed to find the easier place of attack, as well as look out a domicile for the foreigner—an impossible thing two years ago. Indeed it was a whole year before I could take up residence in the town. During my many visits while living in Tokyo, the days were chiefly spent in business, but the nights in our little *kogisto*—or preaching-place—were

differently occupied. A few men had been attracted by our sign-board and were busy solving the mysteries of English grammar and composition; and here I must relate a little incident in our work.

Among the men was one who could no longer be called young. "The Judge," as he was known, must have seen fifty winters at least, and although he had been warned "that his head was not so strong as to study English" he was determined he would conquer. From time to time our English lessons had been softened and tempered by a little Bible history, or a stray sentence of a more definite character had found its way in. On the night of which I write, something of this kind had gone on, when "The Judge's" mind turned toward the first chapter of Genesis. Why so far afield I cannot tell, but he was determined he would settle that chapter forever, and so show how ridiculous our ideas were in regard to the creation and all things appertaining thereto. It was my first en-

counter with an educated heathen man, and even now my heart throbs a little faster as I recall the scene. "The Judge" was a philosopher, a lawyer, a historian, a scientist; how could a young man of my age dare to tell him that science corroborated my statement when he knew better? He would not be convinced, but I knew my success in Mito depended on that argument. As I looked into the hot face of that resolute old man I said: By God's grace, you shall acknowledge the truth from your own argument. So I tried again using his own words to establish the truth of the Bible story. The effect was startling, he jumped to his feet: "It was true, it was no lie, he saw it all through his big eye now, where as before he had but dimly seen it through his little eye."

Nearly two years have passed since then, but I look back upon that night as one of the bright spots in our mission history. "The Judge" left the town shortly after that, but two of the young men who supported him that evening have become Christians, and we feel that our "first fruits," the one standing on the left in the photograph, is one of the best Christian characters it has been our lot to meet. He is now attending our *Rikkyo Gokko* in Tokyo and has become the leader of the Christian work in his class in the school.

The room in which our altar stands and which can only be used for Holy Communion is perhaps ten by twelve, but its size can be guessed from the accompanying photograph. Our friends in

America will not accuse us of being over particular when I say this is not the place for social meetings, preaching services, etc. What is needed is a good-sized hall on one of the busy streets, where the passer-by can be attracted and brought in. People would drop in for five minutes when they could not be dragged five rods out of their way. One thousand dollars would buy the land and erect the building. We should then have a place where classes could be held, besides social gatherings, preaching services, and the many other things which make the life of the mission.

When the Bishop said about a year ago—"And open up Tsuchiura," I was pleased to find one family some of whose members were Christians. The father was a communicant and two children had been baptized, while the mother and one child were still heathen. At the father's request I baptized this child, but the mother could not part from old associations. Hers was a sad case; in delicate health, she seems daily to be slipping from our group, and the angel of death draws nearer. One's heart

ached for the little woman who was striving so bravely to make a definite choice. "How could one God attend to so many matters? Had He time to think of so many things at once? Perhaps He would forget all about her?" But gradually Christian teaching and influence made themselves felt, and she was baptized, and now waits anxiously for the Bishop's visit to receive confirmation.



"THE TWO YOUNG MEN WHO SUPPORTED THE 'JUDGE' THAT EVENING HAVE BECOME CHRISTIANS"

In the whole of Japan there is, perhaps, no city so slightly influenced by Western civilization as Mito. Yet it has a peculiar history. The home and birth-place of the Tokugowa family from which came the last *shogun* or feudal lord, it has given more scholars and statesmen to the country than any other. The great scholar-prince, Rekko, established the only Confucian school and temple outside of Tokyo. This school, built with the express idea of strengthening the *shogunate*, was no doubt one of the chief links in the chain of events which overthrew it and established the Emperor in his proper place.

But a few years have brought marvellous changes to this most conservative of Japanese cities. The iron horse may now be seen puffing along through one of the moats of the castle, from the top

of which, only thirty years ago, the Prince of Mito and his retainers thundered defiance to the Imperial troops, and when they could no longer resist, fired the castle rather than that it should fall into the hands of the Government. There stands to-day but one of the great watch-towers to mark where thousands fought and died rather than submit to a system with which they did not sympathize. Think of it! Only about thirty years ago! And yet this nation stands to-day with an army second to none shoulder to shoulder with the Western world in the great fight for civilization and advancement.

Next month we hope to open up Taira, a large town to the north of Mito, with a population of some 18,000. But of that I must write in the future.

Mito, Japan.



THE CASTLE OF MITO

"There stands to-day but one of the great watch towers"



WHERE THE KLAMATH RIVER BREAKS THROUGH THE HILLS

The Missionary Opportunity of a Summer Holiday

BY THE REVEREND CHARLES E. FARRAR

LAST summer, through the kindness of the Bishop of Sacramento, I had the privilege of spending three months doing missionary work in the mountain region of Northern California. My headquarters were at Fort Jones, Siskiyou County, twenty miles back from the railroad. Here is a pretty village, in a rich valley, with a good stone church and proportionally perhaps more Church people than any other place in the State. The people here and throughout the surrounding valleys of the Scott and Klamath Rivers and their tributaries, are mostly old miners and ranchers who came into the country in the '50's. They retain in a marked degree many old-fashioned characteristics, not the least pleasant being a royal hospitality, and though the men are not strenuous church-goers they average up well with the state. There is in this country and in many similar districts an opportunity for the clergy seeking an entire change from their eastern or city parishes to enjoy a novel holiday and at the same time minister

to the needs of those who are "shut in"—not by ill-health, but by great mountain ranges, hard to get at in summer, almost impossible to reach in the winter season when all stage lines suspend and mails are carried on horseback over rough mountain trails. The air is invigorating, the scenery magnificent, the water pure and cool, fresh from the mountain tops and the perennial snows, fishing good, deer in season, fruit of all kinds abundant, no fashionable hotels, and last but not least a cordial welcome from many who are glad to hear the Gospel message and to meet a minister. Might not some of the clergy in planning their summer holiday see if they cannot catch fish and men on the same trip, gain health and strength for their bodies, and give some for the souls of others?

One of the trips I took from Fort Jones will give an idea of the need of the people and the kind of work to be done for them. The route was from Fort Jones down the Scott River to its junction with the Klamath, and then along

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this rushing torrent for forty miles to Happy Camp. This was my objective point, for there dwelt a churchmember whose twelve-year-old daughter had never seen a clergyman of the Church. It is impossible with the few men at work to cover all the ground, for places are many and distances, not as the crow flies, but as the road winds and climbs, are great. The four-horse stage left Fort Jones early in the morning and made about thirty miles during the day, first over ten miles of rich valley lands, dotted with the homes of prosperous ranchers, and then rising and falling, turning and twisting for twenty miles along the cañon of the Scott River with only two human habitations in sight all the way, until Scott Bar mining village was reached. That evening, service had been arranged for at this first stopping-place. About thirty people gathered in the school-house for the first religious service of any kind that had been held in the place for three years. Some of the younger members of the congregation had never attended divine service

before. While sitting in the "hotel," I overheard one girl ask another: "Are you going to the show to-night?" The question was put in good faith, for in her recollection nothing but a show had ever visited the place before. The village is thirty-five years old, having had as many as 400 voters in it at one time, but no church has ever been built there, and so it is not to be wondered at that one girl, when asked if she went to Sunday-school, answered: "I don't know; what is it?"

My objective point for Friday night was "Grider's," a rich ranch of an old Southerner who moved into California and settled on his present place directly after the Civil War. I had met the mistress of the house in Fort Jones and a cordial welcome awaited me at the ranch, while notices had been sent out of a service to be held that evening at a near-by school-house in Sciad Valley. By half-past seven it was filled to the door by miners and ranchers from the neighborhood. The schoolmaster with some of his pupils who came from a dis-



ON THE STAGE ROAD TO FORT JONES OVER GREEN HORN MOUNTAIN

tance had brought extra lunches with them and had stayed on for the evening service. Fortunately, we had brought a supply of candles with us from Grider's, for there is no provision made for evening sessions. These we stuck around as best we could, one on a desk here and there, with two candles for the minister. Mr. Grider's daughters, bright, intelligent girls, who are attending the State Normal school, were fortunately at home, and they led the singing which was heartily joined in by all. "Gospel hymns" are to be found scattered everywhere along the valley, and are truly light in the darkness to many. Fortunately here there is some realization of the children's needs, and a Sunday-school is held in summer which all, old and young, attend.

The next morning Mr. Grider and I went trout fishing in a beautiful stream, fairly alive with fish. The stage goes by here at noon and Happy Camp was reached by supper-time. The road along the river is not ideal, but parts of it can never be either dusty or muddy, for there is nothing but rocks. It takes some time for one unaccustomed to the motion to summon up courage to ride without holding on with both hands, but after awhile one learns how to jump up in the air and fall back squarely in the seat. All along the river are placer gold mines, mostly large and only worked in the rainy season when there is a good head of water. This makes the population unsettled and changing and increases the difficulties of regular church work. My trip was taken in the summer, when the roads are at their best and when only the steady population is at home. Happy

Camp contains about 300 people, many of them half-breeds, for we are now on the outskirts of white settlements.

Religious life seems almost impossible for many here. When the hydraulic power is good, the mines are run all the time and Sundays are unmarked; later on when work is slacker, the day gives opportunity for a weekly trip to the village to attend the Sunday dance, and get some tobacco, whiskey, and a clean shirt. Religious services are almost unknown. These I held were the first of any kind whatever in four years, and as far as the oldest settler knew an "Episcopal" had never been seen there before in the forty years of Happy Camp's tempestuous history. Kind friends had cautioned me in regard to visiting such an abode of evil, for the miners are popularly supposed to do almost anything to missionaries short of indulging in a cannibal feast, but nowhere have I met with a kindlier welcome. No-



A HOOPA INDIAN IN SACRAMENTO

where in California did I see so many men at a religious service or have a more attentive congregation. The "king" of Happy Camp is a bluff old Irishman, rough in many ways, but kind to all in need, and hospitable and courteous to a minister. He had his dance-hall swept and garnished ready for Sunday services, and in the early morning was out on the street "rounding up" recruits for church. "Here you there, I want to see you at church to-day; we've got a preacher in town." "Can't have a preacher come all this way and not have you fellows turn out to hear him." With these and many like exhortations he did Brotherhood work with an ardor that would put many

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wearers of the St. Andrew's Cross to shame.

By half-past ten the large hall was well filled. One woman with her little girl had walked five miles to get to church once more, and with kind thoughtfulness had picked a fine bouquet of flowers to carry in with her. Another couple who had been regular church attendants in the East, walked in both morning and evening from several miles down the river, their first service in the two and one-half years since they left home. A saloon-keeper across the road closed up and came to service, both morning and evening. A card table formed the pulpit, and all ages and colors were to be seen in the congregation. Half-breeds and Indians mingled with the whites, while at my back, stretching out into the middle of the street, were the bulk of the Chinese residents of the village. Here, as elsewhere, the men volunteered a collection, and my expenses were more than paid for the stage trip, while at only one stopping-place during

the week was any pay for lodging or board accepted.

On the return trip I was asked to stop and hold service at the little village of Hamburg Bar. About thirty gathered in an old miner's cabin on the mountain side to hear the Word of God and to sing His praises. I paid a second visit to Scott Bar on a week-day and a fair congregation turned out. It is some self-denial for a miner after a hard day's toil to give up part of the evening's rest and smoke, put on a clean outfit and go to meeting, but many did so, and nothing but pleasant memories remain of the trip. The number of old people in these camps is surprising. There are hundreds of men scattered through this region who came there in '52 to '56, and have never left their valleys and their claims. The best and easiest claims have long been washed out, but many large banks and bars remain for the man with money who can bring water to the place in sufficient quantity. Many old mines are being worked over by the Chinese who are quite a factor in the life of the community.



"ABOUT THIRTY GATHERED IN AN OLD MINER'S CABIN"

American Laymen and Christian Education in China

BY CAPTAIN ALFRED T. MAHAN, UNITED STATES NAVY

THE effort now being made to increase the usefulness of St. John's College, Shanghai, is particularly timely. The political occurrences of the past few years in the Far East, culminating in the events immediately preceding or attendant upon the siege of Peking, and followed by the unsettled conditions of the present moment, are familiar to all. From them has resulted an impression upon the Chinese at large, which, despite the conservatism of the race, materially alters their attitude toward Western civilization and thought. Of this there are marked indications. In the system of examinations, which from time immemorial has constituted the test for entering upon the civil service of the Empire, the old form of literary essays has been superseded by Western requirements. The traditional ambition of individual Chinese to follow that career turns therefore now to Western educational methods, as the means necessary to success. Where they can be had on the most favorable terms they will be sought, under whatever auspices, religious or irreligious. No objection to Christianity in itself repels the seekers; but the great majority of students, of course, cannot leave China, to seek their training in the home of Western civilization, where Christian belief and practice contend on equal terms with secular learning for influence in men's lives.

The College as a Missionary Force

Hence, from the Christian standpoint, arises the necessity of fostering in China educational institutions, which by their pronounced Christian tone may

counterbalance, at least in some measure, the unconverted attitude of the country at large, which constitutes otherwise the surroundings of the student, the deadly spiritual atmosphere which he breathes. In St. John's College the missionary motive, unobtrusive, but evident as a city set upon a hill, stands side by side with the educational system, as in St. Luke's Hospital, Shanghai, the missionary motive confessedly accompanies the work of healing; but in neither case is the profession of Christianity demanded as the price of the temporal ministrations, whether to the mind or to the body. The association of beneficence with avowed high spiritual standards, and with teaching of the latter to those who are willing to gather round and listen, constitutes the means of influence; which is warranted by the example of our Lord, who, under the circumstances of His own mission, pursued precisely this method. The college aims to advance the conversion of a race, as He aimed, by ministering directly to the temporal wants of the people and the day; while at the same time holding aloft, as its one principle of action, and as the supreme inducement to mankind, the obligations of Christian duty and the message of the Gospel.

America's Interest in China's Future

With the existing demand for education, the supply will come. There is money in it in the near future, and where that is the case the ground is sure to be occupied. St. John's College will not long be without rivals, probably with no distinctive Christian bias. Where that is the case, there is, as before sug-

gested, no counteractive in the people themselves, as there is in Christian countries. To a mind convincingly Christian in belief, a distinctly non-religious education on Western methods, superimposed upon the Chinese habit of thought, naturally materialistic, is in a degree a calamity; and, in these days of liberal giving to education, an appeal might well lie to wealthy Churchmen to help avert this catastrophe, by developing on the large basis of a university an institution so favorably situated and of such immediate promise as this; for the spiritual future of China means much to the future of America and of the whole world. For the present, however, no such large plan is contemplated; but a new building for St. John's is immediately needed, for the simple reason that the demand for teaching has out-run the capacity for the college to supply it, and students who wish to enter have to be turned away for want of room. The small sum of \$20,000 is asked for the purpose.

What has already been done

Briefly summarized, the situation is this: A special opportunity exists; an opening is already effected; a means is actually in hand and in occupancy of the ground, able, if properly utilized and expanded, to affect widely and deeply the future of China, at a historical moment notoriously critical and pregnant of far-reaching results.

Specifically, the college has already so far commanded the confidence of the Chinese, that over one-fifth of the total sum required, \$25,000, has been given by them; leaving only \$20,000, to be raised in the United States.

The college is already partially, and increasingly, self-supporting; over \$8,500 in gold were last year received in tuition fees. The recognition of its usefulness to secular advancement furnishes, as in any other educational institution, motive for the non-Christian to pay for its

course; and its extending influence in this matter is shown by the applicants coming from a widening range of localities. As its income increases, it is able increasingly to admit to gratuitous scholarship students of tried Christian faithfulness, who are unable to pay their own way; a missionary method in its scope at once spiritual and business-like, by increasing the distinctively Christian leaven in the capable daily secular life of China.

In situation, the college is as fortunate as it is in opportunity. On the great river of China, not far from its mouth, it is easily accessible by water, alike from the seaboard provinces and from those which border the river; and for a long time to come communication by water in China will be far easier than by land. It is also near a large commercial city, where its silent influence, direct and indirect, reaches inevitably a great crowd of comers and goers.

The Educational System of the China Mission

It should be added, as necessary to complete presentation, that there exists, under the charge of the American Church Mission, a system of primary and grammar school education for Chinese boys, which the college is designed to complement and complete. The whole constitutes a scheme directly Christian and missionary in purpose, and Christian in influence, both directly and indirectly; directly to those who have willing ears, indirectly by the silent force of Christian standard and example. The relation of the college to this wider range of activities should be borne in mind, for its claims are thereby strengthened. There is abundant justification for the unqualified conviction that nowhere else at this moment can \$20,000 be bestowed with surer prospect of a large return to the cause of Christ,



ST. JOHN'S SCHOOL, CAPE MOUNT, AS IT WAS IN 1896
Esaakah is the third boy from the right in the second row

How a Black Boy Died to Save a Canoe

BY MISS HIGGINS

BEFORE the comparatively recent advent of Arab missionaries, the people of the Vei and adjacent Mendi tribes on the west coast of Africa knew nothing about God. They had a dim idea of some creative power which they call *Ka-ne-ha*, or, literally translated, "a great space above."

While the Christian Church was hesitating these Arabs came down from the far north, making a life-long sacrifice of themselves to the Mohammedan faith. They do not settle down and draw the people to them, but, going into the villages, they gather the men and boys and teach them the Arabic language from crude wooden tablets, until they can read, write and speak it. Then the teacher produces his only text-book, the Koran, from which the heathen scholar gets his first knowledge of the true God and, at the same time, of Mohammed. When his work is done in one village the teacher passes on to another, perhaps after a stay of some months or years, taking with him some of the younger boys who have been given him to train, and leaving behind men who have been made priests of the new faith. This is a life journey for the de-

voted teacher, from which he never expects to return to Mecca. How few followers of the True and Divine Prophet are willing to begin such a life for their faith!

The name Mohammed or Momolu has been given to hundreds of boys amongst these Mohammedan people, as also the names Abraham or Boymah, Esaakah or Isaac. One of these Mohammedan priests or *sarieffoo* lived in a large native village not far from St. John's Mission, Cape Mount. He had only one wife, Jassa. He was most devout, and although she never learned to read and write the Arabic she did learn the *Suras* and was a believer. They kept the strict Rhomadan fast during the entire moon of January, and their three sons were early taught by the father the rudiments of the Arabic. Through the influence of Prince Momolu Massaquoi, the wife's brother, the eldest daughter came to the mission to learn to sew. She soon expressed a desire to study books, and was allowed to do so, though she was rather beyond the age of those usually admitted to the school. She was so delighted with her new life that her two brothers next younger joined her, and soon two

younger sisters. Then came the sudden death of the father and the struggle for the mother to continue to do without her children. Only a small boy and baby girl were left at home. But the self-denying mother-love won. The children remained, and finally we were permitted to baptize the last boy and baby girl, though they came only as frequent visitors on the mission hill.

The mother could not be asked to give them up quite yet. All bear the family name Sarieffe, the father's office title. Fatima (named after Mohammed's wife), the eldest girl, is now preparing to teach her own people the Christian faith, having been baptized and confirmed at her own request. Abibu (another corruption of Abraham) is also confirmed and is being prepared for the same service. Both show remarkable ability in the English, as Abibu had in the Arabic.

To Esaakah, the third child, has been given the full realization of the Christian's hope before the others. He was baptized and was being prepared for confirmation, but God has called him to be with Him, where he is safe and where he will perhaps draw the others heavenward as nothing else could do. Always most dutiful and obedient, he laid down his life in the fulfilment of a duty. He

was one of the real soldiers in the military department of St. John's, and had recently been made a captain. He was also one of the best captains of the boat crew, who necessarily often go up and down the river and lake in boat or canoe. He was perfectly trustworthy and intelligent.

Early in February, comes the word, a canoe load of teachers was to be taken across the river and past the treacherous, turbulent waters near the opening of the bar leading from the river into the sea. They were carried safely over, but on the return journey some unusual heavy seas and treacherous currents so tossed and wrenched the canoe that it began to leak. The teachers were landed on the bar, and the boys, after repairing the canoe as best they could, started to cross the river to the mission to get another boat. Esaakah, as captain, started back with his faithful little crew, and paddled bravely ahead in the rapidly gathering darkness, until a big, curling wave, rolling in from the ocean, overturned the canoe. The boys swam ashore, all but Esaakah, who clung to the canoe, hoping to right it and bring it safely to shore. But suddenly another wave came and captain and canoe were lost to sight for all time! Men were called and



ST. JOHN'S SCHOOL, CAPE MOUNT, AS IT WAS IN 1901

searched long and carefully, but the sea refused to give up her dead.

To risk a life to save a canoe seems foolish, perhaps, but to appreciate it one would have to follow the native African as he dug the iron ore, made the steel, formed a knife, hewed down a great cotton tree, hollowed out its huge trunk into an oblong, rounded shape, and fashioned the flat, broad paddles with this same knife. We must follow him, as he and many helpers carry the new boat on their heads from the dense hill forest to the water, and then we must

live with him when the canoe is the *only* means of transportation.

Esaakah felt that a trust had been laid upon him, and so he held on to the death. He might have saved himself, but he would not have been free of his responsibility, and so we who knew and loved him may mourn his passing from us, yet we must all rejoice in the heroism he displayed and his own blessedness, while we are encouraged to love and help the people of whom he is such a splendid type.

How the Pennsylvania Sunday-Schools make their Easter Offering

BY GEORGE C. THOMAS

IN response to the Editor's request, I give some information respecting the result of the Lenten Offerings of the Sunday-schools in the Diocese of Pennsylvania. The Sunday-school Auxiliary to the Board of Missions is thoroughly organized in this diocese, and is under the immediate direction of the Sunday-school Association, of which the Bishop is president, Mrs. Whitaker being at the head of the Sunday-school Auxiliary. Two meetings are held during the year. One is on the Saturday afternoon immediately preceding Lent. It is attended by delegates from the various parishes. Full information is given them in regard to the Lenten Offerings, and the issuing of mite-boxes, and they are requested to report to their schools the result of the meeting. Stirring addresses are given, and the asking of questions is encouraged. This year, this meeting was held on February 8th, when addresses were delivered by Bishop Johnson, of Los Angeles and Bishop Horner, of Asheville. At that meeting the time was fixed for holding the general meeting for the presentation of the Lenten Offerings at the Church of the Holy

Trinity, on Saturday afternoon, April 12th.

This second meeting, which is known as "the annual meeting," was very largely attended, teachers and scholars being present from nearly every school in the diocese. The exercises were as follows:

Opening Hymn, "Fling out the banner!"

The Creed.

The Lord's Prayer and Collects.

Hymn, "Hasten the time appointed."

The Lesson.

Hymn, "From Greenland's icy mountains," during the singing of which the offerings were presented.

Address by Bishop Talbot, of Central Pennsylvania.

Hymn, "O Sion, haste, thy mission high fulfilling."

Offering made during singing of hymn.

Closing address by Bishop Kinsolving, of Southern Brazil.

Hymn, "Lord of the harvest."

Doxology.

Benediction.

The service was hearty and en-

thusiastic. The clergy in the chancel were the rector of the parish, the Rev. Dr. Tomkins, the Rev. G. Berkeley Griffith, the Rev. Herman L. Duhring, D.D., corresponding secretary of the Sunday-school Association of the diocese, and the Rev. J. De Wolf Perry, D.D., president of the Standing Committee, and who, in the absence of the Bishop, presided. This telegram was read from Bishop Whitaker at Coronado Beach, Cal.:

Echo of your giving reached Pacific coast. May it awaken the whole Church. God bless you, every one.

The collection was taken as indicated in the programme, and where offerings had already been sent to the treasurer, a slip was put upon the plate indicating the amount. The treasurer, Mr. George W. Jacobs, and his assistants immediately took the money to the vestry room and ascertained what additional amounts had been brought in. Owing to a misunderstanding, the amounts contributed by the various schools were not read out at the close of the service, but in order that those interested might have this information, a printed statement of the amounts received from the several schools was sent out during the week following to every rector and superintendent. This will also be published in the May number of the *American Church Sunday-school Magazine*.

So far offerings have been received from 133 schools amounting to \$19,817.36, and pledges from eight others aggregating \$1,522.40, making a total sum received at this service of \$21,339.76 (which included the offering at the Sunday-school Institute in January). There are still 37 schools which contributed last year, that have not yet been heard from, and we hope that the total sum received may be between \$23,000 and \$24,000.

The interest in the Lenten Offering in this diocese continues unabated, and the greatest enthusiasm is manifested

with reference to the matter. A number of instances of self-denial have come to my own personal knowledge, and I cannot but feel that the spirit which is animating the younger portion of the community will be heard from in the next generation in loyal and hearty support of the missionary work of the Church.

Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

Missionary Speakers

To the Editor of THE SPIRIT OF MISSIONS:

THERE is undoubtedly an element of truth in "Country Rector's" contention in your April issue. Missionaries are liable to misjudge what a congregation needs, for after all they are only men and women like the rest of us—though with this large and vital difference—that their love for and loyalty to our Lord and His Kingdom, and their love for and readiness to serve ignorant and suffering humanity in this and other lands, are such real and constraining principles in their lives that they are ready to make great and enduring sacrifices if only they may help the world nearer to God. I do not say that we stay-at-home people who so blandly criticise the missionaries and what they do are devoid of this spirit of love and loyalty and service, but certainly we have not manifested it as our friends the missionaries have.

But perhaps this is somewhat aside from "Country Rector's" main point that missionaries ought not to take time to discuss "Why Christian people should be interested in missions," because "the

rector who is sufficiently interested to invite a missionary into his parish, has in all probability preached many times about the duty of praying for and giving to missions"; but that the missionaries ought to tell "in a picturesque way about the particular missions in which personally they are interested."

It occurs to me that there are two rather large assumptions in this position.

In the first place, does the average rector instruct his people with any regularity or system or enthusiasm about the duty of praying for and giving to missions? If my experience counts for anything—and a number of my friends tell me the same thing—he don't. True, occasional missionary sermons are preached in some parishes, and the stereotyped announcement is made about the offering to-day or next Sunday being for missions. But too often the average layman gets the impression that the "missionary business" is an incident in the routine of parish life, and that the rector has little more real and vital interest in it than the layman himself. I agree with "Country Rector" that missionaries ought to tell us more about the facts of the mission field, but I think they have abundant justification for dealing with the broad principles of missionary duty.

In the second place, is it quite reasonable to expect that all the missionaries can tell about missions "in a picturesque way"? We assume that life in the mission is picturesque. But is it, except perhaps here and there and to a limited extent? Let any one of us suppose himself plunged into a heathen environment and kept there for seven years, would we be able to talk "in a picturesque way" about our experience and our work? A few might, but most of us, I think, would find very little of the picturesque to talk about, partly, no doubt, because of our inability to see it, even where it existed—and not all missionaries any more than all stay-at-homes have the gift of keen observation and

vivid description—but chiefly because we should have constantly before us the tragedy of life in the mission field.

Just one other suggestion: Might not "Country Rector" secure the kind of addresses he desires by explaining to his missionary visitor just what his own practice has been with regard to missionary instruction, and by making a few suggestions about the line the visitor might take? It is hardly fair to let a missionary speaker address a congregation without posting him in some such way as this.

A CITY LAYMAN.

The Church and American Citizens in the New Possessions

To the Editor of THE SPIRIT OF MISSIONS:

A THOUGHT has been in my mind for some time which I should like to hand on to those who are or should be interested in the mission work of the Church.

The English Society for the Propagation of the Gospel in Foreign parts (the familiar S. P. G.) was established to care for and has always spent and still spends its best efforts in caring for the emigrants in the British colonies, who have gone out from their old home-land. It strikes me that the American Church to-day is specially called to do just the work that the founders of the S. P. G. took in hand. We have recently acquired the new territories of Hawaii, Porto Rico and the Philippine Islands, and we are in all probability soon to come into possession of the islands now known as the Danish West Indies. We are already in close relation with Cuba, and the tide of emigration to far-off Alaska seems likely to be greater than ever.

To all these territories our people will flock in large crowds in search of new fields of labor, to build up homes and to provide for their children. Shall the Church leave her own children without

the ministrations to which they have been accustomed in their old home-land? A thousand times, no. As Bishop Wilberforce, of Oxford, never tired of saying, the stream of emigration consists in the main of the poor and needy and yet of many of the best elements of our home population, of those who if they are to exist must swarm from the old hive and who for the sake of a bare livelihood cast themselves into distant lands and there do pioneer work. In their new homes these men and women and children have no settled means of grace or Church privileges. Shall they be allowed to lapse into practical heathenism for want of these means of grace and spiritual helps? Again, a thousand times, no.

It is on record that in this very home-land of ours missionaries of the S. P. G. found British emigrants who had lost

all track of Sundays and of Christian ordinances. They did not know which day in the week was the Lord's Day. Christian Baptism had vanished. Even the habit of giving the children Christian names had been lost and they were named from some accident of personal appearance or environment.

The very same thing will happen to our own emigrants of to-day in their new homes if the Church does not look out and care for and provide for them. These emigrants are our own brethren. "If any provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel." Let us then follow the example of the S. P. G. and minister to our brethren who cross the seas to found new homes.

HENRY BARKER.

Rosendale, N. Y.

Ways and Means

Some Things the Editor Sees and Hears

"TWO million dollars for missions!" The very thought of it almost takes one's breath away, yet Bishop Brewer is convinced that "if we had deaconesses enough all over the Church we could raise the amount quite easily." And his opinion is based on experience. For, writing on the day after Easter from Sheridan, Mont., he says:

"I spent Good Friday and Easter in this little mission, where we have less than forty communicants, and one-fourth of those live so far away that they did not get in to service.

"I send you the result of the Easter offerings for general missions—\$100 from the congregation; \$50 from the Sunday-school, which has a membership of thirty-five. This is one of the Rev. Mr. Hooker's missions. He always teaches his people to give, but the grand result this year is due to the effort of the Montana deaconess who works here.

Besides its offerings for general missions, the congregation has given during the year \$40 for diocesan missions."

Everyone will agree that this showing is a remarkable one. It means that the people of this mission have given at the rate of about \$4 a communicant. If the whole Church were to give in the same proportion there would be not \$2,000,000, but \$3,000,000 for missions. Why should this small Montana mission be so far ahead of the Church as a whole?



BISHOP Brewer asks a question which may be in the minds of others: "Will the sums given to replace the reserve funds count on the Apportionment?" Yes, they will. The amount so far received since September 1st, 1901, for this purpose is \$20,000. Having conveyed his message and asked his question, Bishop Brewer closes his letter in

the most matter of fact way: "I have a forty-mile stage ride to-day, and a service this evening at Dillon." Probably forty-mile stage rides are pretty frequent occurrences in the routine life of the average missionary bishop, but one cannot help wondering how many readers of THE SPIRIT OF MISSIONS would enjoy the experience.

THE Bishop's reference to Sheridan brings to my mind the picture of the attractive mission church. Here it is. One can readily see how vastly bet-

is a church, the very presence of which is a benediction and inspiration in the community. To look at it is to realize something of the presence of God. It makes you feel like worship, and it is not an expensive church either. It occurs to me that in these days, when so many churches are being erected in the mission field, a little care might easily result in securing a building which would be a joy to all who worshipped in it, and a constant reminder to all who looked upon it of the love and majesty of God.



CHRIST CHURCH, SHERIDAN, MONTANA

Whose congregation of twenty-seven communicants made an Easter offering of \$100 for Missions besides \$50 from the Sunday-school

ter it is from the architectural and Churchly point of view than nine-tenths of the churches and chapels one sees not only in the West, but in any part of the country. The reason is simply this: When Mr. Hooker, the missionary at Dillon, who also has charge of Sheridan, was arranging to build the church, he wrote to a friend in New York to ask if he could suggest a Churchman who was an architect and who would be willing, as a bit of missionary work, to contribute plans for the proposed chapel. The man who could do just the right thing was quickly found, and the result

BISHOP Brewer's question about the reserve funds may lead someone to ask: "What are the reserve funds, anyway, and why should a missionary society indulge in what some may call a luxury?" It would take more space than the Editor has at his disposal at present to give a full explanation of the matter, but briefly, it may be said that the reserve funds are, in a sense, the working capital of the Missionary Society. Disbursements for missions must go on steadily throughout the year. But receipts for missions come in irregularly. Some months, as for instance, from July

to December, the receipts are comparatively few and small. Then the Advent offerings begin to come in, followed by those during the Epiphany season, and then after Easter the Sunday-school gifts swell the rising tide of contributions in gratifying fashion.

SOMETIMES, as happened last year, and the year before, the gifts of the Church are not enough to pay the appropriations guaranteed to the missions by the Board of Managers. The bishops have made their plans for the year's work on the strength of the Board's promise, and what the Board promises it must pay, even though the gifts of the Church during the year are insufficient.

THIS, then, is where the reserve funds come in. They enable the Board to make payments regularly to the missionaries spread over the world during those parts of the year when the income is not equal to the expense, and they enable the Board to pay all its bills for the year without borrowing money, even though the gifts fall somewhat below the appropriations. The reserve deposits were set aside a number of years ago by the Board of Managers from legacies and other sources in those rare years when the gifts were more than enough to meet the appropriations. Under the wise direction of the Treasurer, Mr. Thomas, those deposits were increased, in 1897, from \$40,000 to \$109,000, by adding to them the legacy of Miss Tweddle of the Diocese of Albany.

THE amount so far set aside as reserve funds is \$109,120.81. But it was necessary to draw upon these funds to the extent of \$102,719.36 to meet the deficits occasioned by the failure of the Church to make gifts equal to the appropriations for the fiscal years ending August 31st, 1900, and August 31st, 1901. If it had not been for these funds, the Board would have been obliged to borrow money. Since September 1st, 1901,

\$20,000 have been given toward replacing that \$102,719.36. Naturally, the Board of Managers desires that the whole of this working capital should be speedily replaced, and that the total should be gradually increased. \$250,000 would be a moderate amount for the regular reserve.

IT is interesting to read the comments and messages that come to the Church Missions House about Lenten experiences and the Easter offering. Here, for instance, is what the rector of St. Luke's, Scranton, has to say:

"I know you must be anxious to hear from all, even though we may not settle up at once. Three hundred SPIRIT OF MISSIONS sold; twenty-five *new* subscriptions. Over \$150 from our Sunday-schools. Particulars and remittances later."

ONE of the lay-superintendents of Trinity Church, Hartford, writing the day after Easter, when the returns were not all in, says:

"Our Sunday-school offering for Lent and Easter exceeds that of last year, which was \$227.22. We have stated we were going to make it \$250. With mite-boxes still out, we have no doubt that our ambition will be realized. We are determined to occupy the first place in the Diocese of Connecticut in this Easter offering."

THE Sunday-school at the Church of the Holy Trinity, in Ponce, Porto Rico, although it has only had a rector since February, proposes to have its share in this general offering, and sends \$4.73.

FROM St. Mark's, Augusta, Me., comes the message:

"The contents of the mite-chests will be sent later, as they are not yet all in. The total will be some-

what larger than last year, which was the largest in our history, and the largest in the diocese. As it was something of a stimulus to the children throughout the land to work up through successive years to a definite goal—\$100,000—so I thought it might work well for our school to be working steadily toward a mark of \$100, for its own offering. I have found that it worked well, and some day we will reach the mark and set it a little ahead. It may be a helpful suggestion to other schools.”



AMONG the other schools so far reporting, St. George's, Baltimore, with a membership of only 115, has sent \$154, a very generous increase over the \$107 of last year. St. Eustace-by-the-Lake, Lake Placid, N. Y., with less than a hundred scholars has surpassed its best record with \$111.54; while the fifty or sixty Indian boys and girls of St. Elizabeth's School, Standing Rock, South Dakota, have given \$20, just a little more than last year.



AGOOD many people have heard of the Easter Offering of the Sunday-school of the Church of the Holy Apostles, Philadelphia, \$6,407.13, over \$800 more than last year. But how many of us realize just how that splendid total is made up, and how much of real self-denial and thoughtful planning go into it? We are helped to understand something of what it all means from the work of one little cripple boy, who may not live many years, and who, as long as he lives, must suffer pain. As he was not a member of any class in the school, he could not give in just the same way as the others, but he wanted to do something, and planned “a clipping party.” He held it on the Monday of Easter week, and earned through it \$30. This amount has been added to the offerings of the primary department of the school. The little fellow said he wanted to earn and give the money, so that “the salaries of the missionaries would not have to be cut-down.” He is only five years old;

his parents are working people, living on a small income—smaller than that of most of the missionaries. The incident speaks for itself. Let us think about it and measure our interests and our gifts by that of the five-year-old cripple lad.



SPEAKING of the Church of the Holy Apostles and its Easter offering, reminds the Editor that during the last year and a half the people of the parish, who are anything but a wealthy congregation, have given \$10,000 to erect a tower for the church in recognition of the devoted service of Mr. George C. Thomas, who has done so much for the welfare of the parish and to arouse it to take a leading place in all that concerns the Church's Mission. A Philadelphia layman, writing of this incident, says:

“The money has come steadily and almost spontaneously, without any outside help. No contributions were accepted save from members of the parish, though several were offered. I mention this because it illustrates the fact that giving to one worthy object does not interfere with gifts to other objects. My observation and experience show that the spirit of giving is largely a matter of education, which may become a habit, and when this is once acquired, as it is at the Church of the Holy Apostles, people of moderate means can do surprising things. I wish that all parishes would realize the fact that a generous and hearty interest in the cause of missions helps their own local work.”



SOME faithful supporters of the missionary cause have not the privilege of being associated with other workers in large parishes and Sunday-schools. They know the discouragement of small towns, small numbers and small things. Yet with warm love for our Lord and faith in the triumph of His Kingdom, they go on praying and working and giving. A case in point is that of the Mississippi woman who has not even the

privilege of living in a town where the services of the Church are held—the nearest church is thirteen miles away—but whose letter, dated just after Easter, reads:

"I send \$2 as an Easter offering. Please credit it as coming, \$1.70 from a member of the Woman's Auxiliary, and ten cents from Ray, Mary and Dorothy, thirty cents from the three, to be used for work among the Indians. It is the first time my little ones have thought of saving money for mission work, and I hope another time they will save a larger offering. The Lenten Number of THE SPIRIT OF MISSIONS was eagerly read, and I hope will be productive of much good among them."

IF there is one thing of which the Editor is a little more certain than another, it is that the so-called "collections for missions" ought to be superseded by something more systematic and business-like. A stormy Sunday, a trip to California or Florida or Europe may be responsible for a thirty or forty per cent. cut in an already slender missionary offering. Why should not missionary support be put on the same sound basis of system and regularity as parish support? A number of parishes

are trying to do this, and so far as the Editor can discover, they find it is perfectly practicable to give largely increased amounts, without unduly burdening any one. For instance, the Editor was speaking one Sunday in March in Trinity parish, Melrose, Mass., and learned something of the system tried there for the first time a year ago last Easter with such good results that it was being worked again for the Easter just past. The plan consists simply in giving every one an opportunity to determine deliberately how much he ought to give for missions, instead of taking people more or less unawares by announcing that "the collection to-day will be for missions," and leaving the amount given to be determined largely by individual feeling or ability at that particular time. The accompanying card, used in Trinity parish explains itself:

The year before this system was tried the "collections" for domestic and foreign missions aggregated \$36. Last year the twenty-four pledges received for domestic and foreign missions amounted to nearly \$70. At the Easter services just past sixty-four pledge cards were placed in the offering, promising gifts of over \$130 for the same purpose, and more is in sight. A system that can produce results like that is worth trying.

**This Card is to be Filled Out and Placed In the Alms Basin, on
EASTER DAY**

Trinity Church, Melrose, Mass., Easter Day, 1902.

I intend to make the following Missionary Offerings during the next twelve months.

On or about the First Sunday of June, 1902, I will give for the Bishop's Salary and Convention Fund, the Sum of.....dollars.....cents.

On or about the Third Sunday of September, 1902, I will give for Diocesan Missions, the Sum of.....dollars.....cents.

On or about the First Sunday of December, 1902, I will give for Domestic Missions, the sum of.....dollars.....cents.

On or about the First Sunday of February, 1903, I will give for Foreign Missions, the Sum of.....dollars.....cents.

Signed.....

Address.....

NOTE.—Previous to the above dates, Envelopes properly numbered will be sent to all who by this card shall have indicated their intention of contributing.

News and Notes

THE Editor wants to find three typewriters: One for the new mission at Wusih, China; the second for St. Luke's Hospital, Shanghai; and the third for the Divinity-school at Tokyo. The missionaries at all these places will be greatly helped by this addition to the station equipment. Any make will do—new or second-hand, if in good condition. Address the Editor, 281 Fourth Avenue, New York.

ON the afternoon of Easter Day the girls of the Hooker School, Mexico City, had their usual service for the presentation of their Lenten savings. These amounted to \$10.50, a large sum, considering the circumstances under which it is earned and saved. The school always votes on the object for which the offering is to be given. In the recent past it has been sent to Africa, Florida and Galveston, but it is a little disappointing to send money to places where its value is half or less than half of its value in Mexico. It was therefore decided to give the offering this year to the new mission school soon to be started at Teloapan in the State of Guerrero.

IN answer to some inquiries, we take pleasure in telling all the readers of THE SPIRIT OF MISSIONS that the full report of the recent Convention of the Student Volunteer Movement in Toronto will shortly be published. The volume will be bound in cloth, and will contain about 600 pages. Orders sent immediately will be received at \$1 per copy, postpaid, at the office of the Movement, 3 West 29th Street, New York. After publication the cost will be \$1.50. No money need be sent with the order.

ANOTHER serious loss has come to the Indian missions of South Dakota, through the death on Good Friday, March 28th, of Mrs. William J. Cleveland, of the Pine Ridge Mission.

For nearly a quarter of a century she has, with her husband, rendered valuable service to the cause of Indian education and Christianization. Her death is keenly felt by many friends all over the country, and by none more, it may be safely said, than by her Indian friends of South Dakota. Mr. Cleveland, commenting upon the expression of their sorrows, says: "I have sometimes been asked whether Indians had any terms of affectionate endearment in their language, or were capable of the finer feelings of genuine sympathy and love. It was the Rev. Amos Ross alone, a full-blood Sioux, who, having driven hard for sixty miles to be present at the interment, not attempting words, threw his arm about my neck and kissed me on the cheek. And among the multitude of much appreciated letters we have received, that of one of my native Helpers, now at Haskell Institute trying to learn a little English, ranks with the best in true Christian sentiment and tenderness of expression, though penned in the vernacular of his race."

SIR WILLIAM HUNTER says that "within fifty years 50,000,000 of India's people will attach themselves to some other religion." Shall it be the Christian religion?

OF the nearly 300 students in the C. M. S. High School in Calcutta, 210 are Hindus, seventy-one Mohammedans and six Christians. There is evidently much missionary work for the school to do.

TWENTY years ago at Mankompu, an important place in the Diocese of Travancore and Cochin (how many readers of THE SPIRIT OF MISSIONS know where that diocese is?) there was not a single native Christian. Not long ago the bishop made a visitation, confirmed fifty candidates and celebrated the Holy Communion for 160 communicants. The congregation numbered over 350.

The Meeting of the Board of Managers

April 8th, 1902

THE stated meeting of the Board of Managers of Missions was held in the Church Missions House on Tuesday, April 8th, with the Bishop of Albany, Vice-President, in the Chair. There were also present the Bishops of New Jersey, West Virginia, New York, Nebraska, Central Pennsylvania, Washington, and Connecticut, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Perry, Stires, McKim, and Lines; and Messrs. Low, Chauncey, Thomas, Goodwin, Mansfield, and Capt. Mahan, and Messrs. Butler, King, Morris, Pepper, and Pell-Clarke.

With the approval of the Presiding Bishop, Philadelphia was chosen as the place of meeting of the next Missionary Council and the dates fixed were October 21st to 23d, both inclusive.

The members of the Board were exceedingly glad to hear from the Treasurer that "although March is generally a light month, as all the churches are apt to be specifically concerned with their preparation for the parish Easter offering, there was an increase in the parish and individual offerings during that month of \$7,900, about fifty per cent. more than was received during the same month last year. The total contributions to April 1st from parishes and individuals amounted to \$159,945, while last year to the same date they were \$114,176, a gain of \$45,769. There is a gain, also, in other lines of contributions, which will apply toward the appropriations; the total to April 1st last year being \$181,354, to April 1st this year \$230,188, showing an increase all told of \$48,833."

In connection with the Apportionment Plan the Treasurer called attention to the recent circular accompanied by tables showing the results for the first

six months of the fiscal year which have already appeared in the Church papers, remarking: "I feel that the attention thus drawn to this matter will be productive of great good." With reference to this the following preamble and resolution were adopted:

"WHEREAS, the Treasurer has recently prepared and issued a carefully tabulated report of comparative offerings from the various dioceses and parishes with a view to aid and supplement the general plan of Apportionment, therefore be it

"Resolved: That this Board cordially recognizes the completeness, value and importance of this system of reports and strongly recommends their continuance as admirably adapted to further our plan of Apportionment."

The Treasurer read the following letter from the Bishop of Missouri; referring to the statement before mentioned:

"You are doing, *me judice*, just the wise thing in sending out these monthly advices and you are doing the wise thing not to include in them the children's and the women's offerings. Keep these out, so that we may go on pressing and urging even by vacant columns, if it must be so, the great missionary work upon the masses and the individuals of men and women parishioners."

The Treasurer reported furthermore that the appropriations were increased by the action of the March meeting \$1,729.45, making the sum of the appropriations to date \$723,228.51.

Communications were received through the Bishop of Albany from the Bishops of London and Ripon, in response to the invitation of the Board to be present officially at the missionary meetings to be

held in New York next Advent. With regret it was learned that the Bishop of London would be unable to accept, and the Bishop of Ripon's reply is uncertain, while it is cordial and kind.

The Rev. Robert B. Kimber, Local Secretary, presented his resignation, to take effect on the 30th day of April, as he had accepted an election to be the Superintendent of the New York Protestant Episcopal City Mission Society. This resignation was accepted with an expression of regret for the severing of the connection, and appreciation of the Local Secretary's services; but before putting to vote the question of accepting Mr. Kimber's resignation, which seemed to be a foregone conclusion, the Chairman said:

"I am sure that I speak for every member of the Board in saying that quite apart from his most efficient and valuable service as our Local Secretary, Mr. Kimber has done this added service to the Board and to the whole Church in that his presence in the office has renewed the youth and restored the strength and prolonged the life of our invaluable Associate Secretary."

Five of the bishops having domestic missionary work within their jurisdictions communicated with regard to appointments, etc., and suitable action was taken. The Board was advised by the Bishop of South Dakota of the death of the Rev. Joseph W. Cook, for more than thirty-two years a devoted missionary of the Church to the Yankton Sioux, and more than anyone else the father of the native ministry among the Indians of South Dakota. There was an expression of appreciation on the part of the Board, and, at the instance of the bishop, Mr. Cook's salary was continued to his widow until the end of the present fiscal year.

From China and Japan letters from the Bishops of Shanghai and Tokyo made mention of the consecration of Bishop Ingle, in St. Paul's Church, Hankow, on February 24th, which was

conducted by Bishops Graves, McKim, and Partridge; Bishop Corfe, of Corea, being present and joining in the laying on of hands. There were thirty clergymen in the chancel, and Bishop Graves considers that "the service was such that it will leave a permanent impression for good on both the foreign and Chinese community at Hankow." Bishop McKim speaks very highly of the work of the China Mission, which he had a fine opportunity to observe.

NOTE.—With the approbation of the Board, Bishop Rowe has appointed the Rev. John A. Emery, of San Francisco, as his financial or business agent on the Pacific coast.

Announcements

Concerning the Missionaries

Alaska

At the meeting of the Board of Managers, held April 8th, the appointments by Bishop Rowe of Miss Florence G. Langdon, of Boston, to be associated with Miss Clara M. Carter, deaconess, in the mission and hospital of St. Saviour's, Skaguay; of Miss Lizzie J. Woods, of Boston, to the mission and hospital of Heavenly Rest, Circle City, and of Mrs. Florinda B. Evans, of Cambridge, as matron in Christ Church (native) School, Anvik, were approved and the necessary appropriations made.

The Philippines

At the instance of the Bishop of the Philippines, Mrs. Nellie F. Shelton, of Huntsville, Ala., and Miss Harriet Osgood, of Pittsburgh, Pa., were appointed missionary workers. Miss Osgood's salary is guaranteed for the first year.

Africa

ADVICES have been received from Bishop Ferguson that Mr. James W. Ashton has been obliged to resign his position as business agent of the Cape Palmas District because of infirmity, at

the age of seventy-five years. The resignation took effect on March 11th, and the Bishop appointed as his successor Mr. James H. Dennis, who is a vestryman of St. Mark's Church, Harper, and a member of the Standing Committee of the district.

Shanghai

By request of the Bishop of Shanghai the Rev. John W. Nichols, of San Francisco, the Rev. Fleming James, of Philadelphia, and Mr. Millidge P. Walker, of Hartford, Conn., were given missionary appointments. Mr. James will take charge of the foreign congregation in Hongkew, Shanghai, and Mr. Walker will be a professor in St. John's College. After a service of Holy Communion in the Chapel of the Church Missions House on April 15th, Mr. Walker left New York upon his journey to the field. His passage was engaged by the steamship *Doric* to sail from San Francisco, May 1st.

Mr. F. C. COOPER and family, on leave of absence, sailed from Shanghai for England on February 10th.

THE bishop has appointed the following Standing Committee: E. H. Thomson, F. L. Hawks Pott, D.D., J. L. Rees, B.S., G. F. Mosher, and B. L. Ancell (clerical), H. W. Boone, M.D., and S. E. Smalley (lay).

Hankow

THE Rev. James Addison Ingle was consecrated the first Bishop of Hankow in St. Paul's Church, Hankow, St. Matthias's Day, February 24th, 1902. The Bishop of Shanghai was consecrator and the Bishops of Tokyo and Corea were the presenters. The sermon was preached by the Bishop of Kyoto.

WORD has come by cable of the marriage at Hankow, on the 17th of April, of Miss Eliza L. McCook to the Rev. Logan H. Roots, both of them missionaries of the Board.

MR. WILLIAM MCCARTHY and wife have left for a vacation in England. They sailed from Shanghai on February 10th. According to the terms of Mr. McCarthy's recent appointment as a missionary teacher, his present engagement will date from the time of his return to duty.

THE bishop has appointed the following Standing Committee: Hankow, the Rev. Mr. Roots (president); Wuchang, the Rev. Messrs. Ridgely (secretary) and Jackson, and Dr. Borland; Ichang, the Rev. Mr. Huntington; Wuhu, the Rev. Mr. Lund; Nganking, Dr. Woodward.

Tokyo

THE Rev. H. G. Limric, whose resignation was announced last month, sailed with his family from Yokohama, by the steamship *Victoria*, for Tacoma on March 26th and arrived at his home, Akron, Ohio, on April 16th.

PROF. J. McD. GARDINER, returning to duty after leave of absence, left New York April 24th, expecting to sail from Vancouver, B. C., by the steamship *Empress of China* on May 5th. Prof. Gardiner was accompanied by his son Lawrence.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during May is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

Africa:	Miss Lulu Higgins.
Japan:	Miss Bull.
	The Rev. Chas. H. Evans.
West	Mr. R. C. Wilson, 175 9th
Virginia:	Avenue, New York.

The Sanctuary of Missions

Entered into Rest

On Good Friday, March 28th, 1902, HANNAH ELIZABETH CLEVELAND, wife of the REV. WILLIAM J. CLEVELAND, of the Pine Ridge Indian Mission, South Dakota.

Thanksgivings

For the consecration of the first Bishop of Hankow and the election of the first Bishops of Porto Rico, Honolulu and Salina.

For the appointment of additional missionaries for Alaska and China.

For the increased gifts for missions, and particularly for the self-denyng offerings of many of the Sunday-schools.

For the development of Christian character in the mission schools and particularly at St. John's School, Cape Mount, West Africa.

Intercessions

That God may direct the labors of the new Bishop of Hankow and his foreign and native clergy and use them to the upbuilding of His Kingdom in China.

That larger provision may be made for shepherding the scattered people of the Far West and that those who are working among them may be sustained in their endeavors.

That the people of the city of Mito, Japan, may come to know the saving and uplifting power of the Christian Gospel.

That success may attend the endeavor of the laymen of this country to give the money for a new building at St. John's College, Shanghai.

Ascension-Tide

A Meditation.

OUR Lord has ascended up into the heavenly sanctuary. He stands there in the midst of the worship of heaven—our High Priest and Intercessor. The words of His prayer (St. John xvii.) before His Passion belongs at least in spirit to that upper sanctuary. They are the concentration of all the prayers of the heavenly Intercessor, as He bore on earth, as He bears now, and will bear forever, the wants of His people before

His Father, Who is both willing and able to supply them.

It is not in prayer alone that the intercession of the Church's High Priest in heaven is exercised. Intercession has a much wider meaning. "I know thy works," is the language which the Blessed Redeemer addresses to each of the seven Churches of Asia, as they successively represent one or other of the conditions in which believers shall be found from the beginning to the end of their struggle with the world; and He knows them in order that He may furnish them with the supplies of strength and guidance which their ever-varying circumstances require. Each Church has its own promise, and each promise is adapted to the Church's need. Each member of the Church and worker has his own promise, and this promise, too, adapted to his circumstances and need. Christ, Who walks in the midst of the seven golden candlesticks, keeps them and trims them and pours fresh oil into them, that they may burn with undimmed brightness in the sanctuary.

A Prayer for Faithfulness in Christian Ideals and Service

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

A Prayer for the Season

Lord teach us to pray.
Hearken unto the voice of my calling, my King and my God, for unto Thee will I make my prayer. My voice shalt Thou hear betimes, oh, Lord. Early in the morning will I direct my prayer unto Thee, and will look up.

O Lord, I beseech Thee, let Thine ear be attentive to the prayer of Thy servants who desire to fear and to teach and to serve Thy heavenly Name. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions

The United Offering of 1901: What Will Be Done With it?



PELL-CLARKE HALL, ORLANDO

VI. In Southern Florida

IMPRESSED with the great need of some Church schools, from the time I entered upon my work, I began at an early day to look about to see what might be done in that direction. The "freeze of '94-5" was the first blow to my hopes for the time being.

In January, 1899, Mr. and Mrs. Leslie Pell-Clarke were moved to give their beautiful Orlando home for an episcopal residence in Southern Florida; immediately it flashed upon me that a loving Heavenly Father was pointing out that the place I had been struggling for years to secure, and have fully paid for as bishop's residence, was admirably situated and every way well adapted as a location for a girls' school. This thought was accepted at once, but it meant the outlay of more money, to fit the building up for a school and to meet

the responsibility of providing salaries for the teachers. Six thousand five hundred dollars was the original cost of the property, and about \$3,000 more has been expended in enlarging and fitting up. The school, known as "Pell-Clarke Hall," is now in the midst of its second year, has already done good work, and promises an increasing efficiency.

I cannot refrain from inserting here an extract from one of the letters received:

"My dear Bishop:

"When Mr. H—— was last in Florida he saw the L—— girls, . . . and he tells me that he has never seen a greater improvement in any children than they showed, in so short a time; that the parents were very sensible of it, and the girls themselves so bright and happy. It has given me such satisfaction to hear this, both on the

girls' account, for I suggested their going, and that of the school, that I thought I would venture to drop you a note, not for you to trouble to answer, but that you might be assured, from one quarter, of the good work the school is doing, and its being heartily appreciated.

The Rev. W. H. Bates, who was in former years a valued officer in the noted school for boys, St. Paul's, Concord, N. H., and who has been for some time past a missionary in Southern Florida, was willing to begin, at his residence a few miles from Sanford, the "Southern Florida School for Boys." He had no room the first year for boarding-pupils, but now we have greatly enlarged and improved what is to be the headmaster's house, and have plans for an additional building in the near future.

The entire sum from the United Offering goes into these two schools, and was largely anticipated by my borrowing, from time to time, amounts absolutely necessary to enable me to go on with the work. The great blessing of the Brunot bequest, for Southern

Florida, goes in the same direction, and even yet the bishop must be like the horse leech's daughters, in view of demands for further expenditures, and cry, "More, more! Give, give!"

To say that my heart goes out in thankfulness to the women of the Auxiliary, and to the Brunots, in Paradise, is entirely too faint an expression.

I am happy to add, as my closing word, that although more money will be required, there is now *no indebtedness* resting upon either of these schools.

WILLIAM CRANE GRAY,
Missionary Bishop.

VII. In Salina

AS Bishop-in-charge of the Missionary District of Salina, having the control of the woman's offering to such district, from the United Offering of 1901, I have expressed my desire that \$3,000 should be used by the Board of Managers to pay the first year's salary of the Missionary Bishop, should he be elected before November 1st, 1902.

FRANK R. MILLSPAUGH.



SOUTHERN FLORIDA SCHOOL FOR BOYS, SANFORD



"FIVE SMALL ONE-STORY COTTAGES, UNFINISHED INSIDE AND OUT"

A Church Home and Hospital in Southern Florida

I Why It Is Needed and What It Does

BY M. ISABELLA MCNEAR

MISS MCNEAR, of Boston, was appointed a United Offering missionary in the summer of 1900, and gave unwearied and painstaking service for nearly a year, as superintendent of the Home and Hospital, when serious illness forced her to retire. In her Massachusetts home she still works for it.

WHEN we Northern people hear of the "freezes" of Florida, we cannot realize the disastrous and lasting effects upon the fortunes of the people. We are apt to think that oranges will be a little more expensive, and that ends the matter for us. We know nothing of the suffering and actual want caused by the financial ruin of wide-spread districts, it may be of nearly the whole state, in a few hours. It takes years to get over the effects of one night's "freeze," and unless the owner of a grove has some reserve capital, he cannot recover from his loss.

Most of the people in Southern Florida have gone there for their health, hoping to make a living out of a grove in which they have invested nearly all their resources, reserving just enough of their means to enable them to live

during the years before the first gathering of fruit. Many of the people are from the best English and Northern families. One among the many cases I knew was an English family who had gone to Florida, hoping to save the lives of their two sons, who had consumption. They awoke one morning to the sad knowledge that a "freeze" during the night had cost them \$50,000 and years of labor. Another lady, losing many thousands in the same way, was obliged to work for her living. We can only understand what this means when we remember that the people of Southern Florida have in the past depended almost wholly upon their orange groves for an income. It is hoped that in the future other industries more suited to the climate may supplement this, which is now so uncertain.

It took several months for me to

fully understand why these "freezes," which seem so slight, cause so much trouble. Things do not grow during the hot summer months. The work done farther north in the spring, in Florida is started in the fall. Lawns are raked, gardens are planted, flowers bloom, and the trees are full of sap. At such a time the trees are easily killed. Having said this, it is needless to explain how a "freeze," coming unexpectedly, and in one night ruining the results of seven years' labor and the expenditure of a people's entire fortune, makes it impossible for these people to support, as their generous hearts would prompt them to do, any charity, however much needed.

The Church Home and Hospital in Orlando, which Bishop Gray and his friends work so nobly to sustain, is the only one in Southern Florida, except



ST. LUKE'S WARD: THE OPERATING ROOM

the Plant Railroad Hospital which is for their employees only. It consists of five small, one-story cottages, unfinished inside and out; not as good as many northern barns. Yet there is a noble and constantly growing work being done in this plain and inadequate shelter for the souls and bodies of many of God's suffering people who find their way there, not only from the northern and western states, but from Europe as well. One of the small cottages is used as a home for old people.

Most of the patients are from the small towns of Southern Florida, and are of all creeds. The charter of the hospital provides that "its benefits shall not be withheld from patients on account of religion, race, or class distinctions." If the patients can pay anything toward their support, they do so; but if this be impossible, as in many cases it is,



THE HOME FOR OLD PEOPLE

they receive the same care as though payments were made. Many, if not taken into this refuge, would have to go to the poor-house, or suffer and probably die in their own poor homes, where too often cold, hunger and the absence of not only all the comforts but most of the necessities of life are but too well known. Many of the cases are surgical, and the operations have to be performed in a small, unplastered, unfinished room

him for treatment. He was very sick, suffering greatly; he had only ten cents, having used all his money to pay for his railroad ticket; he had to be operated upon, the poor-house was hardly the place; his wife and children lived in a little cabin near a lake in the woods, where she gathered chips to cook the fish she had to catch in the lake for food for herself and children. Sick herself, she could not help her husband. We



ST. PHILIP'S WARD FOR NEGROES

with but two small windows, and no apparatus for heating water or sterilizing instruments. Yet there is good work being done by doctors who can ill afford the time they so generously give these patients, who, regardless of creed, color, money or nationality, receive the same kind and constantly careful attention from these southern physicians.

The following incident is but one of many that might be told: The hospital was closed, as we not only had no funds but were heavily in debt; we had no nurses. Word came from a doctor that a man from a distant town had come to

took him in, and after several weeks of intense suffering, with day and night nursing, he underwent an operation from which he never fully recovered consciousness but died upon the third day, suffering great agony. He had no relatives with money enough to pay for the short journey that would take them to him. Before his operation a minister of the denomination to which he belonged was called in, and our own clergyman came constantly to see him. The man was buried by the town, but the burial service of the Church was read by one of our clergymen.

Some remember the hospital as the place where they were first told about the Church and its faith, and received their first communion. This was the case with a man who was originally from New York city. After wandering through various parts of the South and working at anything he could find to do, he contracted malaria in the swamps, and so came under our care. While regaining his health, he was instructed in the faith of the Church, and was confirmed and received the Communion for the first time in the parlor of the hospital. Unable to obtain work, he remained with us for several months and paid for his board by nursing. He became a faithful and regular communicant, and on leaving, though un-

able to read or write, he asked the matron if she would write to him at intervals, and always mention the Church and Bible, as he was afraid of forgetting them if he should be obliged to live in a town where there was no Episcopal church.

This hospital is the only place in Southern Florida where colored people can have the care they so much need. A man who had his arm cut off by a train was rolled in old quilts and carried, with it undressed, in a rough dray cart all night, that he might be cared for by us. There was no other place for

him. St. Philip's, the cottage ward for colored people, needs so many things to add to the comfort of the patients, among them a *chimney*! And if not only this ward, but St. John Baptist's Mission Chapel, in which Mr. Greatham, the white clergyman, ministers, could be improved, many would be attracted to the mission, who now ignorantly pass it by.

I greatly wish that the more prosperous colored Churchmen and women in

our other dioceses might take an active interest in this matter, for such an interest, practically shown, might greatly benefit the colored people of Orlando. It would draw their attention to the work of the Church, of which they know so little, and whose quiet edu-

cational influence they need so much. One can almost pick out the Churchmen and women in a crowd of colored people. This was very noticeable to me during my short stay in the South.

But to carry on and enlarge all this hospital work, new buildings are needed, and an operating-room that can be made fit for an operation. The people of Florida do all they can. There is something wonderfully pathetic when an old farmer drives up to the gate with a quart of milk, or the children of some small Sunday-school in a town of per-



ST. JAMES'S WARD: THE BEST BUILDING

haps fifty to one hundred inhabitants sends a quart of potatoes and a package of oatmeal. These small contributions are very welcome, and are used very carefully; for the old people, who are dependent upon this institution for a home, must be fed; the patients must be cared for properly. They may need expensive medicine and nutritious steak. These all cost money, and often there is no money in the treasury. The workers need good food in a climate where it is hard to work under favorable circumstances; yet they may be living upon Florida beef, fed upon wire grass, killed the night before, and costing about twelve cents a pound. Western beef is too expensive for their small incomes.

How thankful those who love this work among both the white and colored people of Southern Florida would feel to have it better known and more substantially helped by fellow-Churchmen elsewhere.

II. The Present Outlook

BY C. L. GRIFFITHS,

United Offering Missionary, House-Mother and Nurse, since February, 1901

DURING the past year the number of patients has doubled. The work, however, is greatly hampered by lack of funds and by improper and unsuitable build-

ings. The old cottages in which we work are merely rough board buildings with large cracks between the boards, through which the cold wind rushes on the frequent stormy nights in the winter. Neither do they suffice to protect the patients from the tropical rains of summer, as they leak so profusely, that it is necessary to move the beds to prevent the patients from getting wet. While struggling against such odds, we are endeavoring not only to save life and

to heal the suffering bodies, but to so heal and comfort the souls of the poor friendless ones sent to us, that they may start out in life again with fresh hope and courage. In the little parlor, used as a chapel also, morning and evening prayer is read each



THE "EXECUTIVE BUILDING" "NEAR THE END OF LIFE'S JOURNEY"

day, by the house mother, and on Sunday the chaplain or some one sent by Bishop Gray has service for us. Each patient, who wishes it, is presented with a Prayer Book on leaving.

We have recently started a training-school for nurses, and have three nurses and one probationer now with us. Two of these nurses are sufficiently trained to nurse outside cases, for which they receive \$15 a week. The money goes to the support of the hospital. As these are the only trained nurses within several hundred miles, they have already proved a blessing to the community.

The April Conference of Auxiliary Officers

THE last conference for the season of 1901-1902, held on April 17th, was an unusually full and interesting one. Miss Ferguson, of Connecticut, presided, and thirteen branches were represented by thirty-six officers, while Miss Higgins, from Cape Palmas, was also present, as were Mrs. Gardiner and her young Japanese friend, Miss Koto, from Tokyo.

The branches represented were: Alaska, by one officer; Albany, one; Central New York, two (one Junior); Connecticut, three; Long Island, five; Massachusetts, three; Minnesota, one; Newark, two (one Junior); New Hampshire, one (Junior); New Jersey, one; New York, ten; Pennsylvania, four; Washington, one (Junior); West Missouri, one.

Mrs. Knickerbacker, of Central New York, reported having written about 100 letters to parish branches, asking for contributions toward the Auxiliary's \$100,000 for General Missions, and said that the smallest response had been more than the sum she asked for, while many had been much in excess. The twenty-fifth anniversary offering of the Massachusetts branch is to be for this purpose. The Newark branch agreed to give \$50 above its last year's gifts, and has already given \$75. The New Jersey branch hopes to devote its summer efforts to this end.

Miss Loring, of Massachusetts, described the conferences held yearly in the home of the president of that branch, at which the presidents and secretaries of the parish branches of the Woman's Auxiliary on one day and of the Junior Department on the next, meet the diocesan officers, for a discussion of Auxiliary interests and methods.

Mrs. Markoe, of Pennsylvania, announced that the next Missionary Council would be held in Philadelphia, and

expressed the hope that many officers would attend the October conference there.

Miss Higgins gave a very interesting account of her trip during March in the South, including visits to St. Augustine's School, Raleigh, and St. Paul's, Lawrenceville; and Miss Sabine told of similar visits made by her in Massachusetts, Western Massachusetts and Connecticut.

Miss Coles reported upon some of the missionary applicants, and the Secretary upon letters sent to the branches, urging their general co-operation in the effort to increase the Auxiliary's gifts for General Missions.

The Beginning and the End

IN the April number a letter from Mrs. Nicholas, president of the Western New York branch of the Auxiliary, told of a movement set on foot in that branch to raise \$4,000 to build a house for the Bishop of Alaska, and of \$23.80 given as a beginning toward it. The mail of April 16th brings a letter from a Churchwoman in a distant diocese, who, after reading her *SPIRIT OF MISSIONS*, writes: "I desire to contribute \$1,000 toward the building of this residence, when there is given enough to accomplish it, which should *at once be raised*, so that during the summer the building may be finished."

We sincerely hope that this encouragement may quickly bring from the members of the Western New York branch and their friends all that lies between their eager and courageous beginning and this loving and generous end to a gift which will add so greatly to the comfort of the Bishop of Alaska and his successors in office.

The Mary A. E. Twing Memorial Fund

THE Treasurer acknowledges the receipt of the following contributions to this fund :

Previously reported.....\$14,632 73

ALBANY—\$48.90

Albany, N. Y.—Mrs. Mary H. Rochester,
Diocesan Treasurer Albany Branch
Wo. Aux..... 48 90

ARKANSAS—\$1.00

Little Rock—Mrs. P. R. Roots, Diocesan
Treasurer Arkansas Branch Wo. Aux.. 1 00

CALIFORNIA—\$108.15

San Rafael—Mrs. George E. Butler, mem-
ber of St. Paul's 10 00
Per Mrs. Susan S. Lawver, Diocesan Secre-
tary California Branch Wo. Aux.:
Alameda County Branches, Quarterly
Meeting..... 4 25
Berkley—Wo. Aux., St. Mark's..... 15 00
Fowler—Wo. Aux., St. Michael's Mission... 5 00
Oakland—Wo. Aux., St. Paul's 2 00
San Francisco—A Member of Good Samar-
itan Mission 5 00
Wo. Aux., St. Luke's..... 15 50
Wo. Aux., St. Paul's..... 15 00
Wo. Aux., St. Peter's 6 00
Members Aux., St. Stephen's..... 6 00
Wo. Aux., Trinity Church..... 12 30
Wo. Aux., Holy Innocents' Chapel, Maria
Kip Orphanage..... 2 60
Wo. Aux., St. John's..... 2 00
Sausalito—Wo. Aux., Christ Church..... 2 50
"From a Member in Honolulu"..... 5 00

CENTRAL NEW YORK—\$1.66

Watertown, N. Y.—Wo. Aux., St. Paul's... 1 66

CENTRAL PENNSYLVANIA—\$6.50

Lancaster, Pa.—Miss Henrietta H. Hick-
man, Secretary Wo. Aux., St. John's... 5 00
Milford, Pa.—Miss Mary B. Reed, Treasurer
Wo. Aux., Church of the Good Shep-
herd..... 1 50

CHICAGO, ILL.—\$47.03

Mrs. James T. Hoyne, Diocesan Treasurer
Chicago Branch Wo. Aux..... 47 03

COLORADO—\$5.00

Per Mrs. M. A. McCrillis, Diocesan Corre-
sponding Secretary Wo. Aux.:
Colorado Springs—Wo. Aux., Grace..... 5 00

CONNECTICUT—\$4.40

Westport—"A Friend"..... 3 40
Lime Rock—Per Mrs. Howard S. Clapp,
Diocesan Treasurer Connecticut
Branch Wo. Aux.:
Cheshire—Wo. Aux., St. Peter's..... 1 00

DALLAS—\$6.00

Per Mrs. Bartow B. Ramage, Diocesan Secre-
tary and Treasurer Dallas Branch Wo.
Aux.:
Colorado, Tex.—Mrs. J. E. H. Galbraith.... 1 00
Tezarkana, Tex.—Wo. Aux., St. James's... 5 00

DULUTH—\$1.60

Little Falls, Minn.—Mrs. Mary E. Kerr,
Secretary and Treasurer Wo. Aux.,
Church of Our Saviour..... 1 60

GEORGIA—\$15.00

Per Mrs. H. B. Alexander, Diocesan Treas-
urer Georgia Branch Wo. Aux.:

Albany—Wo. Aux., St. Paul's 1 00
Atlanta—Wo. Aux., St. Luke's..... 10 00
Bainbridge—Wo. Aux., St. John's..... 2 00
Macon—Mrs. F. F. Reese, Wo. Aux., St.
John's..... 2 00

LONG ISLAND—\$54.00

Brooklyn, N. Y.—Miss Margaret Hunter,
Diocesan Treasurer Long Island
Branch Wo. Aux..... 54 00

LOS ANGELES, CAL.—\$27.55

Mrs. Josephine E. Butler, Diocesan Treas-
urer Los Angeles Branch Wo. Aux..... 27 55

MARYLAND—\$25.75

Baltimore—Mrs. John Thomson Mason,
Diocesan Treasurer Maryland Branch
Wo. Aux..... 25 75

MASSACHUSETTS—\$42.50

Brookline—Per Mrs. Arthur M. Horper,
Diocesan Treasurer Foreign Commit-
tee Wo. Aux.:
Boston—Member of Trinity Church..... 18 00
A Member of Wo. Aux., St. Paul's..... 5 00
South Boston—Church of the Redeemer... 1 00
Cambridge—Wo. Aux., Christ Church..... 2 50
A Member of St. John's Memorial Chapel
Lawrence—Grace Church, "Mothers"..... 5 00
"A Friend"..... 10 00

MICHIGAN—\$12.00

Kalamazoo—Mrs. W. G. Austin, Treasurer
Wo. Aux., St. Luke's Parish..... 12 00

MICHIGAN CITY—\$5.00

Logansport, Ind.—Miss Margaret Magee,
Treasurer Wo. Aux., Trinity Church... 5 00

MILWAUKEE—\$3.00

Milwaukee, Wis.—Mrs. D. Kellogg Green,
Diocesan Treasurer Milwaukee Branch
Wo. Aux 3 00

MISSISSIPPI—\$62.50

Vicksburg—Miss Eliza W. Fox., Diocesan
Treasurer Mississippi Branch Wo. Aux. 62 50

NEBRASKA—\$1.50

South Omaha—Mrs. A. G. Sloane, Diocesan
Treasurer Nebraska Branch Wo. Aux. 1 50

NEWARK—\$3.00

East Orange, N. J.—Per Mrs. Jacob Mer-
sereau, Diocesan Treasurer Newark
Branch Wo. Aux.:
Morristown, N. J.—Wo. Aux., Church of
the Redeemer..... 3 00

NEW JERSEY—\$24.00

Elizabeth—Per Mrs. T. R. White, Diocesan
Vice-President New Jersey Branch Wo.
Aux.:
Wo. Aux., Trinity Church..... 5 00
Miss Katherine G. Melville, Secretary
Wo. Aux., Christ Church..... 5 00
Florence—Wo. Aux., St. Stephen's..... 1 00
Freehold—Mrs. D. McLean Forman..... 3 00
Mount Holly—Wo. Aux., St. Andrew's.... 5 00
Riverton—Wo. Aux., Christ Church..... 2 00
Trenton—Wo. Aux., St. Michael's... 3 00

NEW YORK—\$72.00

New York City—Wo. Aux., St. James's... 25 00
Per Miss C. T. Lawrence, Treasurer Junior
Branch Domestic Missionary Society:
Heavenly Rest..... 10 00
"A Friend, In Memoriam, Feb. 23d," per
Church Missions House..... 10 00
Member of Wo. Aux., Holy Communion,

per Church Missions House.....	2 00	Southern Virginia Branch Wo. Aux....	2 65
Richmond, S. I.—Miss Louise Moore,		Manchester—Miss M. H. Vaden, Secretary	
Treasurer Wo. Aux.....	5 00	Wo. Aux., Meade Memorial.....	1 00
Tivoli-on-Hudson—Miss Maude Hoffman,			
Treasurer Wo. Aux., St. Paul's.....	5 00	TEXAS—\$2.25	
Yonkers—Wo. Aux., St. Andrew's.....	10 00	Houston—Per Miss Lella L. Crane, Dioc-	
Miss Esther Bashford, Treasurer Wo.		cesan Secretary Texas Branch Wo.	
Aux., St. John's.....	5 00	Aux.:	
NORTH DAKOTA—\$5.00		Wo. Aux., Christ Church.....	2 25
Fargo—Mrs. A. S. Holt, Treasurer Wo.		VIRGINIA—\$1.50	
Aux., of Fargo.....	5 00	Alexandria—Mrs. Susie B. Crawford,	
OHIO—\$51.75		Treasurer Alexandria Branch Wo. Aux.	1 50
Cleveland—Mrs. C. S. Bates, Diocesan		WASHINGTON—\$105.00	
Treasurer Ohio Branch Wo. Aux.	51 75	Washington, D. C.—Miss Saxton, Assistant	
OLYMPIA—\$2.00		Diocesan Treasurer Washington Branch	
Seattle, Wash.—Per Mrs. Bernard Pelly,		Wo. Aux.....	105 00
Diocesan Treasurer Olympia Branch		WESTERN MICHIGAN—\$5.00	
Wo. Aux.:		St. Joseph, Mich.—Per Miss A. G. Pixley,	
Chehalis—Wo. Aux., Epiphany.....	2 00	Secretary:	
OREGON—\$10.00		St. Catherine's Guild of St. Paul's Me-	
Portland—Per Miss Belle J. Sellwood, Dioc-		morial Church.....	5 00
cesan Secretary Oregon Branch Wo.		WESTERN NEW YORK—\$51.00	
Aux.:		Geneva, N. Y.—Per Mrs. F. H. Nicholas, Dioc-	
Pendleton—Wo. Aux., Church of the Re-		cesan President. Western New York	
deemer.....	10 00	Branch Wo. Aux.:	
PENNSYLVANIA—\$9.60		Rochester, N. Y.—Wo. Aux., Christ Church.	25 00
Media—Mrs. F. M. Potts, Treasurer Wo.		Wo. Aux., St. Luke's.....	15 00
Aux., Christ Church.....	60	Girls' Friendly Society, St. Luke's.....	10 00
Philadelphia (Roxborough)—Rev. R. E.		Mrs. R. H. Stewart, Secretary Wo. Aux.,	
Dennison, Wo. Aux., St. Timothy's.....	7 00	St. Mark's.....	1 00
Wayne—Miss Helen C. Bunting.....	2 00	WESTERN TEXAS—\$3.35	
QUINCY—\$2.00		San Antonio, Tex.—Wo. Aux., St. Mark's.	3 35
Peoria, Ill.—Per Mrs. C. B. Chandler, Dioc-		WEST VIRGINIA—\$1.00	
cesan Treasurer Quincy Branch Wo.		Sistersville—Mrs. D. E. Thoenen, Treas-	
Aux.:		urer Wo. Aux., St. Paul's.....	1 00
"From Friends"....	2 00	ENGLAND—\$12.35	
RHODE ISLAND—\$23.40		London—Miss Ellen MacRae.....	12 35
Providence—Through Miss McVickar, Dioc-		Interest on the Mrs. Mary A. E. Twing Me-	
cesan Vice-President Rhode Island		morial Fund.....	87 43
Branch Wo. Aux.:		March 6th, 1902:	
Rhode Island Branch Girls' Friendly So-		Received from Drexel & Co., Philadel-	
ciety.....	23 40	phia, Pa.....	25 31
SOUTH CAROLINA—\$9.50		March 8th, 1902:	
Charleston—Per Miss Henrietta Murdock,		Received from Mr. E. Walter Roberts,	
Diocesan Treasurer South Carolina		Assistant Treasurer, New York.....	62 12
Branch Wo. Aux.:			
Spartanburg—Wo. Aux., Advent.....	4 00		
Yorkville—Wo. Aux., Church of the Good			
Shepherd.....	5 50		
SOUTHERN VIRGINIA—\$3.65			
Lynchburg, Va.—Mrs. J. J. Lloyd, Dioc-			
cesan Secretary Junior Department			

\$15,596 55

ADA E. M. THOMAS,
Treasurer.

April 14th, 1902.

MEMORIAL WINDOWS Stained Glass for Churches,
Dwellings and Public Buildings.
CHURCH FURNISHINGS in Wood, Metal, Stone, Fabrics, Mosaics, Communion Plate,
Fonts, Pulpits, Tablets, Altar Hangings, Cathedral and Chapel Chairs. ❖ ❖ ❖ ❖

CHARLES F. HOGEMAN

105 East 17th St., New York ❖ Established 1876 ❖ 100 Main St., Orange, N. J.
Successor to CHARLES BOOTH & CHARLES F. HOGEMAN, New York, Orange, London.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitian Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from March 1st to April 1st, 1902:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$5.50

Eutaw—St. Stephen's, General..... 5 00
Selma—St. Paul's S. S.,* General..... 50

ALBANY—\$662.19

Albany—All Saints' Chapel, General..... 18 00
Holy Innocents' S. S., for De Witt (In Memoriam) scholarship, St. Paul's School, South Dakota..... 60 00
St. Andrew's, General..... 9 84
St. Paul's, Domestic, \$112.65; Foreign, \$82.15; General, \$20; salary of Rev. Mr. Forrester, Mexico, \$10; Sp. for Cuba, \$2; "K. D." Alaska, \$5..... 231 80
Cambridge—St. Luke's S. S.,* General.... 1 00
Ellenburgh—St. Peter's, China..... 5 00
Greenwich—St. Paul's, Domestic, \$6.80; Foreign, \$4.30..... 10 60
Lansingburgh—Trinity Church, Foreign... 1 00
Mechanicville—St. Luke's, Domestic, \$8.26; General, \$20.03..... 28 29
Potsdam—Trinity Church S. S.,* General.. 6 00
Miss Elizabeth Clarkson, for "T. Streetfeild Clarkson" (In Memoriam) scholarship, St. John's College, Shanghai, \$100; Miss Fredericka Clarkson, St. John's College, Shanghai, \$100..... 200 00
Troy—Holy Cross, \$62.25, S. S.,* 50 cts., General..... 62 75
St. Paul's S. S.,* General..... 1 00
Unadilla—St. Matthew's, Indian, \$6; Colored, \$7; Foreign, \$12..... 25 00
Miscellaneous—Branch Wo. Aux., General 2 41

ARKANSAS—\$10.50

Batesville—St. Paul's S. S.,* General..... 50
Helena—St. John's, toward replenishing reserve, General..... 10 00

CALIFORNIA—\$276.50

Berkeley—St. Mark's S. S.,* General..... 50
Oakland—Trinity Church, General..... 50 00
Mrs. M. A. Todd, General, \$100; Sp. for Rev. A. A. Gilman, to help build a rectory at Dixon, Laramie, \$100..... 200 00

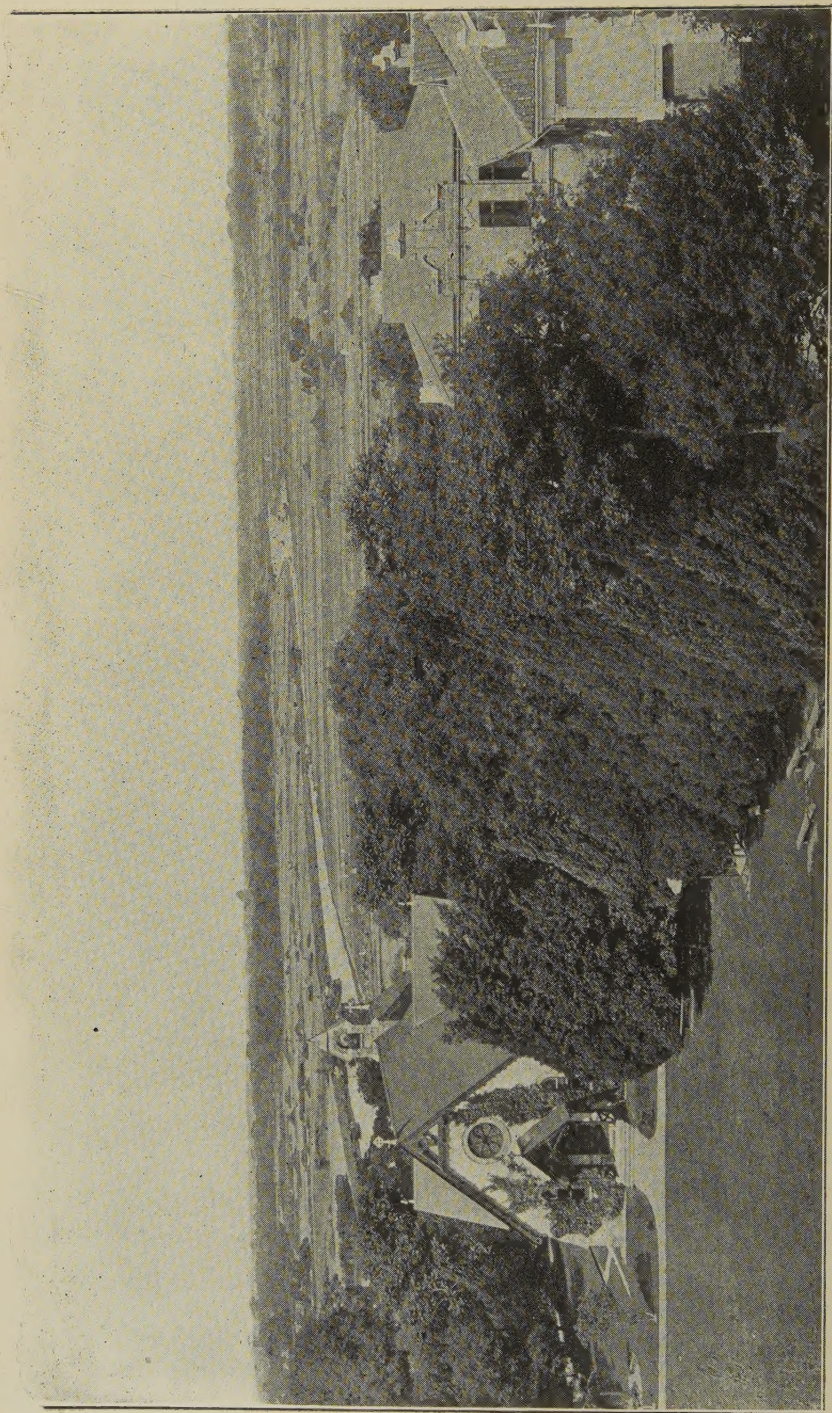
San Francisco—Grace S. S., Sp. for Bishop Hare's Indian work, South Dakota..... 20 00
Sausalito—Rev. W. F. Venables, General.. 5 00
Miscellaneous—"A Diocesan Officer," Branch Wo. Aux., General..... 1 00

CENTRAL NEW YORK—\$593.70

Binghamton—Trinity Memorial Church, Domestic, \$20; Domestic and Foreign, \$37.75..... 57 75
Elmira—Grace, Lenten Church History Class, for Rev. S. H. Littell's work, Hankow..... 8 50
Ithaca—St. John's S. S.,* General..... 50
Miss M. E. Cornell, Wo. Aux., General... 7 10
Jacksonville—Mrs. Lyman Congdon, for support of a girl at Cape Mount, Africa
New Berlin—St. Andrew's, Colored, \$3.51; S. S.,* 50 cts., General..... 4 01
Oxford—St. Paul's, Colored, \$19.20; F. G. Clarke, Porto Rico, \$10; Philippines, \$10; Sp. for Mexico, \$10; Sp. for Cuba, \$10..... 59 20
Rome—Zion, Foreign..... 5 76
Romulus—St. Stephen's S. S.,* General... 50
Syracuse—St. Mark's S. S.,* General..... 50
Utica—Grace, Foreign..... 240 26
Watertown—Trinity Church, Domestic 61 47
Waverly—Grace, Family Missionary Box, General..... 6 15
Miscellaneous—Junior Aux., for Mt. Zion Mission, Tobacconnee, Liberia..... 50 00
Branch Wo. Aux., Sp. for Bishop Gray, Southern Florida..... 50 00
Fourth Missionary District, Wo. Aux., Jane D. Wescott (In Memoriam), High School, Cuttington, Africa..... 40 00

CENTRAL PENNSYLVANIA—\$359.45

Altoona—St. Luke's S. S.,* General..... 50
Birdsboro—St. Michael's S. S., Sp. for Rev. J. J. Ennegahbowh, Duluth..... 11 85
Chambersburg—Trinity Church, Domestic. 8 05
Drifton—St. James's, Domestic..... 104 95
Easton—Trinity Church S. S.,* General.... 50



JESSFIELD FROM THE ROOF OF ST. JOHN'S COLLEGE

THE PRO-CATHEDRAL IS AT THE LEFT; THE BISHOP'S HOUSE AT THE RIGHT; SOOCHOW CREEK IN THE DISTANCE